FIRST STEPS IN EGYPTIAN HIEROGLYPHICS

A BOOK FOR BEGINNERS

E. A. WALLIS BUDGE

VISIT…

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E. A. WALLIS BUDGE

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I DEDICATE THIS LITTLE BOOK

TO

SIR FRANCIS W. GRENFELL, K.C.B., G. C. M. G.,

SOLDIER AND ARCHAEOLOGIST,

AS A MARK OF SINCERE GRATITUDE

AND ESTEEM.

PREFACE.

THE widespread interest in Egyptology which has sprung up during the last few years has produced an increased demand for books upon every branch of the science; Egyptologists have striven to meet this demand, and the wants of almost every class of student have been adequately supplied. Only the beginner has been somewhat forgotten. One of the chief obstacles to the study of the Egyptian language is the want of suitable material for elementary work, that is to say editions of texts of all periods of Egyptian history, which may be obtained easily and at a reasonable price. The main sources of information on ancient Egypt must always be such works as the *Description de l' Égypte*, the *Denkmäler*, the *Select Papyri in the Hieratic Character in the British Museum*, the editions of texts by Mariette, etc.; but these are only to be found in large libraries, and their great cost puts them out of the reach of all but the few. Moreover, many of the most important texts in them have been republished with corrections and emendations, and they have formed the subjects of special studies by various scholars who have issued the results of their labours either in the form of independent treatises or as contributions to serial archaeological periodicals. Thus there has grown up around the subject a large and scattered literature which the beginner cannot penetrate alone without loss of time.

The following pages have been drawn up with the view of helping the beginner to take his first steps in Egyptian. In brief, they contain a sketch of the commonest and most useful facts connected with the writing and grammar, short lists of the signs and determinatives which occur most frequently, a short vocabulary of about five hundred common words, a series of thirty-one texts and extracts, with interlinear transliteration and word for word translation, which belong to the period that lies between B.C. 4200 and 200, and a few untransliterated and untranslated texts, with glossary, to be worked out independently. The Introduction is intended to enable the beginner to use with advantage and with little loss of time any of the grammars which he will find in English, French and German, and it is hoped that the frequent examples of words in it will make him familiar with the use of the alphabetic and syllabic signs and determinatives. The hieroglyphic texts which follow the Introduction include

examples of the chief divisions of Egyptian literature, historical, funeral, religious, moral, mythological, etc., and the aim has been to give passages which are at once interesting and complete in themselves. The translations have been made as literal as possible.

To learn the hieroglyphic characters and words the beginner is recommended to write them out frequently. Nothing will help him so much in this direction as copying inscriptions, and nothing will teach him the values of the signs and the meanings of determinatives and words so well as constant practice in writing and reading texts. He should note, too, that a few new words learnt correctly each day will, in a short time, enable him to read new texts.

E. A. WALLIS BUDGE.

London, August 31, 1895.

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4. Inscription from the stele of Abu

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   For the hieratic text, transcript, etc., see Erman, *Die Märchen des Papyrus Westcar*, Berl., 1890, pll. 6, 7.

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23. The Destruction of Mankind
    See Lefébure, *Tomheau de Séti I*, part IV, pll. 15—18; Brugsch, *Die neue Weltordnung*, Berlin, 1881; Naville, *Trans. Soc. Bibl. Arch.*, vol. IV, p. 1 ff., vol. VIII, p. 412 ff.; Wiedemann, *Die Religion der alien Aegypter*, p. 32 ff.
24. The War of Rameses II. against the Kheta
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27. The Legend of Ra and Isis
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28. From the Monument of Uaḥ-ȧb-Rā em khu
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29. Texts from the sarcophagus of Paṯepep
    See Bergmann, *Recueil de Travaux*, tom. III, pp. 148—152.
30. The Legend of the Seven Years' Famine in Egypt 261—268
    See Brugsch, *Die biblischen sieben Jahre der Hungersnoth*, Leipzig, 1891.
31. From an Inscription of Ptolemy V.

See Bouriant, *Recueil de Travaux*, tom. VI, p. 1 ff.

PART III.

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Glossary

* These texts are taken from the Papyrus of Nebseni, the *Papyrus of Ani* (2nd edition), Lieblein, *Que mon nom fleurisse*, Birch, *Egyptian Antiquities at Alnwick Castle*, *etc.*

A LIST OF EGYPTIAN GRAMMARS.

Champollion (le Jeune),	*Grammaire Égyptienne ou principes généraux de l'écriture sacrée Égyptienne appliquée à la représentation de la langue parlée, publiée sur le manuscrit autographe*, Paris, fol. MDCCCXXXVI.
Birch, S.	*Hieroglyphic Grammar* (Published in Bunsen, *Egypt's Place in Universal History*, Vol. V, pp. 590—716, London, 1867).
Rougé, Emmanuel de,	*Chrestomathie Égyptienne ou Choix de Textes Égyptiens transcrits, ... et précédés d'un abrégé grammatical.* Fasc. 1, Paris, 1867; fasc. 2, Paris, 1868; fasc. 3 and 4, Paris, 1875, 1876.
Brugsch, H.	*Hieroglyphische Grammatik*, Leipzig, 1872.
Renouf, P. le Page,	*An Elementary Grammar of the ancient Égyptian language in the hieroglyphic type*, London, 1875.
Rossi, Francesco,	*Grammatica Copto-Geroglifica con un' appendice dei principali segni sillabici e del loro significato*, Roma-Torino-Firenze, 1877.
Erman, A.	*Neuägyptische Grammatik*, Leipzig, 1880.
Coemans, E. M.	*Manuel de la langue Égyptienne*, Gand et Paris, 1887.
Loret, V.	*Manuel de la langue Égyptienne*, Paris, 1889.
Erman, E.	*Egyptian Grammar with table of signs, bibliography, exercises for reading and glossary*, London, 1894. Published in German and in English. The English translation is by J. H. Breasted.

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Pierret, P. *Vocabulaire Hiéroglyphique*, Paris, 1875.

Levi, S. *Vocabolario geroglifico copto-ehraico*, tomm. I—VII. Torino, 1887—1889.

INTRODUCTION.

THE first decipherer who succeeded in assigning correct values to any of the Egyptian picture signs or hieroglyphics was Dr. Thomas Young, who already in 1818 had given to six[1] characters values which are accepted at the present time; the values of three others[2] were correctly stated as far as the consonants are concerned. Four years later M. Jean François Champollion published a complete system of decipherment, and was the first European in modern times who was able to translate Egyptian inscriptions and to understand them. He recovered the long lost alphabet, and deduced the values of many of the syllabic signs from a careful and exhaustive examination of all the names and titles of Greek and Roman kings of Egypt which are found written in hieroglyphic characters, and from the bilingual inscriptions in Greek and Egyptian which are found on an obelisk that stood originally[3] on the island of Philae, and on the famous Rosetta Stone now preserved in the British Museum.[4]

Egyptian decipherment

The inventors of the Egyptian system of picture writing are unknown and it is impossible either to assign a date to the period when it was introduced into Egypt, or to say what people first made use of it; that it belongs to a remote antiquity is certain. It is a remarkable fact that, whereas the ancient inhabitants of Mesopotamia, who wrote their inscriptions in cuneiform characters which were originally pictures like the Egyptian signs,[5] modified them in such a way that their original forms had disappeared some thousands of years before Christ, the Egyptians preserved the original forms of their picture signs from the time of the first historical king Menâ to the period of the rule of the Roman Emperors, that is to say for a space of about five thousand years.

Great antiquity of picture writing.

Permanence of hieroglyphic characters.

Egyptian writing exists in three forms to which the names Hieroglyphic, Hieratic and Demotic have been given. **Hieroglyphic**[6] or picture writing is the earliest form known, and it remained in constant use in all periods of Egyptian history; it was employed chiefly for monumental purposes, *i e.*, for inscriptions

upon tombs of all kinds, temples, stelae, *etc.* The oldest hieroglyphic inscriptions are probably those which are found in the *maṣṭaba* tomb of Seker-khā-baiu, which MM. Mariette and Maspero believe to belong to the period of the first dynasty or earlier. **Hieratic** is a form of writing in which only the most salient features of the hieroglyphics or pictures are preserved.[7] It originated, no doubt, in the hastily written memoranda and drafts of inscriptions with which the scribes supplied the masons or sculptors who cut hieroglyphics in stone, and subsequently it was much used in making copies of literary compositions on papyrus, and for letters, *etc.* **Demotic**[8] is an abbreviated form of hieratic writing which was much used in legal documents from about B.C. 650 to the Roman period.

Various kinds of hieroglyphic writing.

Hieroglyphics are written in columns or in horizontal lines which are sometimes to be read from left to right, and sometimes from right to left. In the former case the writing follows the direction in which Assyrian and Ethiopic texts are written, and in the latter that of inscriptions in Phoenician, Syriac and Arabic. This being so it is impossible to say which is the proper direction; there seems to be no example of a text written from left to right, and from right to left, alternately (*βουστροφηδόν*) as is found in Himyaritic. To ascertain the direction in which an inscription is to be read we observe in which way men, and birds, and animals face, and then read towards them. When hieroglyphics are written in columns this rule generally enables us to ascertain the correct order of the letters in the words. Allowance must, however, be made at times for the scribe's ideas of symmetry which made him misplace a letter that the balance of the arrangement of the hieroglyphics might be maintained. The following examples explain this paragraph.

Egyptian palaeography:— Hieroglyphic inscriptions.

(1) To be read from left to right

(2) To be read from right to left

(3) To be read from left to right

(4) To be read from right to left.

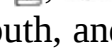
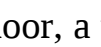
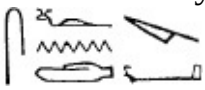
Direction in which hieroglyphics are to be read.

Hieratic and Demotic.

Hierolglyphics as ideographs and phonetics.

(1) *nuk seχseṭ ḥebet en ba em Ṯ'eṭṭeṭu*
(2) *un-ȧ ḥenā Ḥeru em net' qāḥ pui ȧbi*
(3) *ȧnet' ḥrȧ-k Rā neb maāt ȧmen karȧ-f neb neteru*
(4) *χeperȧ ḥeri-ȧb ut'a-f utu meṭu χeper neteru tememu*.

Hieratic is usually written in horizontal lines which are to be read from right to left, but in some papyri of the XIIth dynasty preserved at Berlin and in the British Museum the texts are arranged in short columns. Demotic texts are usually read from right to left.

Every hieroglyphic could be used either to express an idea, in which case it is called an ideograph, or as a character which represented a sound, in which case it is called a phonetic; phonetic characters may be either alphabetic or syllabic. Thus , *reθ* (for *remθ* represents a man, , *maa* an eye, *ḥentasu*, a lizard, *mȧ*, a lion, *māχait*, a pair of scales, *sa*, a goose, and so on; these are examples of ideographs. But is the letter *p*,  is the letter *f*, is the letter *r*,  is the letter *ṭ*, and so on. The signs , , , and represent a door, a worm or snake of some kind, a mouth, and a hand, and, originally, when used as ideographs, would probably be pronounced *ptaḥ* (?), *fen ṭ*, *re* and *ṭeṭ*; at a very early period, however, these, together with about twenty other ideographs, were set apart to represent alphabetic sounds. These sounds seem to have been obtained in the following way : the sound of the first letter in the name of an object was given to signs. the picture or character which represented it, and henceforward the character bore that phonetic value. Thus is the picture of a door made up of a number of boards fastened together by three cross-pieces at the back, and there is no doubt that the word for door was connected with the root *ptḥ* “to open”, and that it was pronounced something like *ptaḥ* (compare the Hebrew פֶּתַח *pĕthaḥ*); the sound of the first letter of *ptaḥ* is *p*, and henceforward the phonetic value of was *p*. Similarly to the signs , and , the initial sounds of the words for which were *f*, *r*, and *ṭ*, were assigned the alphabetic values of *f*, *r*, and *ṭ*. Signs having alphabetic values are used to form words without any reference to their ideographic meanings. Thus the group of signs  *sfnṭ* forms the word for “knife”. The first is the picture of the back of a chair, as we have seen is the picture for a

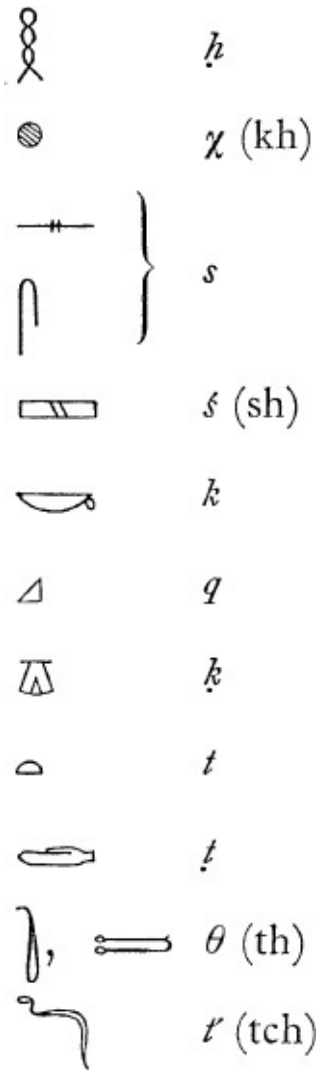
snake, is the picture of the wavy surface of water, and as we have seen, of a hand; the last two signs are *determinative* characters which will be discussed presently. Now in the word *sfnṯ* all these signs are used to express sounds only, and their original ideographic meanings of chair-back, snake, water, and hand are not considered. The Egvptians must have found at a very early date that when they needed to write the name of some foreign country or king, they were obliged to use their ideographic signs to express alphabetic sounds only, or perhaps they found it necessary to preserve words by writing them alphabetically. Be this as it may, the use of alphabetic signs in Egypt is very ancient, for in the oldest inscriptions they appear side by side with signs used ideo-graphically. Why the Egyptians did not go a step farther and abolish all signs which were not used alphabetically cannot be said; we owe them much, however, for our English alphabet is derived from the cursive hieratic forms of certain hieroglyphics through the Phoenician and Greek alphabets.[9] The Egyptian alphabetic characters are as follows :—

Origin of alphabetic signs.

Names of ideographs used as phonetics without reference to their meanings.

Egyptian alphabetic signs.

	a
	i̇
	ā
or	*i*
or	*u*
	b
	p
	f
or	*m*
or	*n*
or	*r* and *l*
	h



Affinity of Egyptian and Semitic alphabets.

The values given above are those of one of the many systems of transliteration which have been proposed since the decipherment of the Egyptian hieroglyphics, and though it is probable that a few of them will eventually be modified, they are sufficiently simple and accurate to be retained for some time. It is evident from the above signs that we are dealing with an alphabet which resembles that of Phoenician or Hebrew, Syriac, Arabic, and the like, and it is equally clear that only the consonants which constitute the pith and substance of the language were set down as real letters, whilst, of the vowel-sounds, only the fuller ones, and even those not always, were represented by certain consonants. The pronunciation of Egyptian words was, of course, known to the educated in all periods, but curiously enough the Egyptians never invented a system of marks like the “points” in Arabic, Hebrew, and Syriac, whereby the correct vocalisation of every word was preserved. Speaking generally, the three primary vowel

sounds A, I, U, were represented by , , and , and these are practically equivalent to the Hebrew letters א, י, and ו; for the other signs may be transcribed in Hebrew by ע *ayin*, by ב, by פ, by מ, by נ, by ר, by ה, by ח (has the sound of *ch* in the Scotch word *loch*, or the German *Rache*), by ם (?), by ש, by שׁ, by כ, by ק, by ג (*i.e.*, represents a sound similar to the hard *g* with which the people in Northern Africa pronounce the strongly articulated guttural ק), by ת, and by ת, by ט and by צ.[10] From what has been said above it will be understood that the vowel sounds with which the Egyptian pronounced many of their words are unknown, and where this is the case a short *e* is usually inserted to make the transliteration pronounceable; thus *nfr* "good" is usually transcribed *nefer*, *ntr* "God" by *neter*, and so on.

Consonants used for vowels.

Direct and symbolic meanings of ideographs.

Ideographic signs, *i.e.*, those which express an idea, are sometimes to be interpreted literally, and sometimes symbolically, thus *seš* "nest", *seχet* "field", *ȧneb* "wall", *teχen* "obelisk", are examples of ideographs which are to be understood literally; but the musical instrument is symbolic of "happiness", the seal of "treasure", the instrument of "God", the bier of "death", and so on.

Phonetic values of ideographs.

The phonetic values of ideographic signs were employed in the spelling of words without any reference to the original ideographic meaning. Thus , the picture of a digging tool, the phonetic value of which is *mer*, is found in the words *mer* "to love", *meri* "tree", *mer* "eye", simply because it has the syllabic value of *mer*. Again , the picture of a branch of a tree, is found in the words *em χet* "after", and

χet “to engrave”, etc., but only as a syllabic value. In theory every hieroglyphic could be used both as an ideograph and as a syllable. Some ideographs have more than one phonetic value, in which case they are called **polyphones,** and many different ideographs have similar values, in which case they are called **homophones.** The following signs and their values should be learnt by heart:—

Polyphones and homophones.

List of signs with their phonetic values.

List of signs with their phonetic values.

	χu		*ḥā*		*qem*		*bener*
	ťeser		*at*		*ti*		*neťem*
	χen		*śef*		*pa*		*uať*
	ťebā		*usr*		*ten*		*χa*
	ka, met		*χen*		*reχit*		*meḥ*
	sem		*χent*		*ťa*		*ḥa*
	seb		*fenṭ*		*senṭ*		*neḥeb*
	śem		*mesťer*		*meḥ ṭenḥ*		*enen*
	ȧn		*ȧten* *setem*		*maāt, śu*		*su*
	śes (śems)		*ȧp*		*ȧr, sa*		*res*
	θet		*ȧau*		*ȧn*		*qemā*
	ret, uār		*āb*		*χa*		*renp*
	āu		*χepeś*		*sebek*		*trȧ*
	ser		*peḥ*		*ḥefen*		*śa*
	sāb		*uḥem, nem*		*serq*		*seχet*
	set		*ḥeru, bak*		*qem*		*mes*
	nefer		*ba*		*net, bȧt*		*ḥeť*
	āu		*χu*		*χeper*		*sen*
	ka		*āq*		*ȧm*		*śen*
	ȧua		*śerȧ*		*χet*		*ḥen*
	ȧb		*ur*		*ḥen*		*ut*
	ba		*ba*		*un*		*ȧs*
	mȧu		*sa*		*uaḥ*		*ťer*
	peḥ		*neḥ*		*sek*		*pet*

List of signs with their phonetic values.

ḳerḥ
ȧat
θeḥen
rā
χu, ȧχu (?)
ḥem
χā
ȧāḥ
sba
ta
set (semt)
ṭu
sept
ȧṭeb
ȧner
mu
mer
ȧa
āb
nu
per
per χeru
ḥet
āḥā

useχt
seḥ
ḥeb
ȧneb
āa
ȧn
ṭeṭ
ȧuset
sťer
ṭeba
neter
ṭes
sem
nemmat
seqḥ (?)
ṭep
āa
uā
peṭ
śemer, pet
āba
qeṭ
ma
meḥ

śet, seśeṭ
χu
ṭem
ḥeq
āu, āam
qem, us
seχem
χerp
men, ȧmen
āb, mer
seťeb
meṭ
ťa
θes, res
qes
saḥ
neť
ḥemt
āba
menχ
χa
sa
sam
setep

uťa
mer
nefer
ḥes
seχem
men
maā
sa
ḥeť
net or *bȧt*
meḥ
śu
seχet
atf
ḳes
śen
reṭ
menχ
uṭ, ḥeseb
sta
ua
net, seťaut (?)
mer
nes

List of signs with their phonetic values.

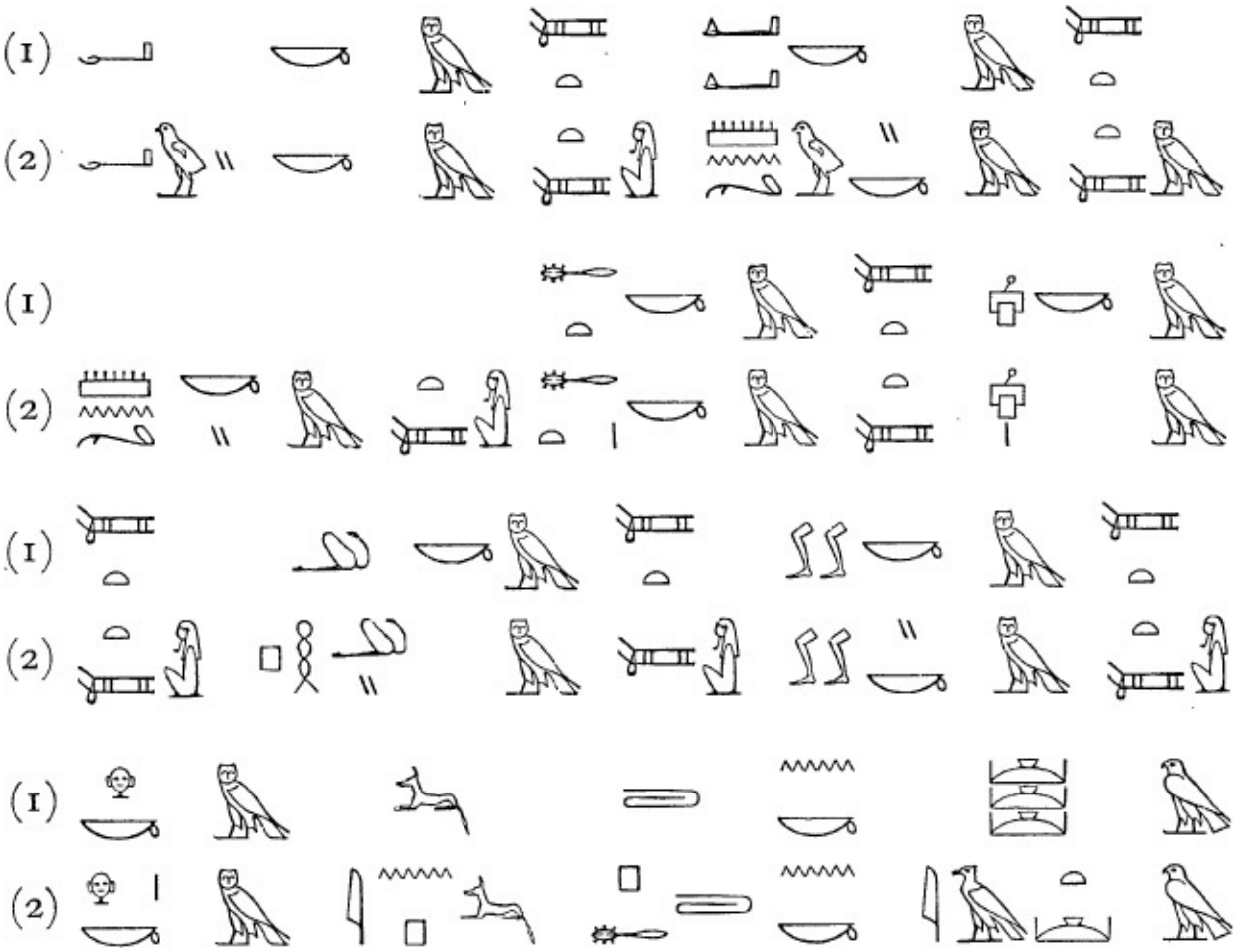
	āṭ		*ṭā*		*ḥes*		*χent*
	θes		*ḥap*		*χent*		*ȧm*
	net		*uu, ur, śes*		*qebḥ*		*uā, uḥā*
	sa		*mer*		*ḥen*		*χer*
	āper		*rer*		*mȧ*		*ḥem*
	nub		*ṭeben*		*āb, useχ*		*nef*
	ḥeť		*ren*		*ba*		*āḥā*
	smu, usm		*tenȧ, peχ*		*ta*		*χent*
	χaker		*ḥer*		*ta*		*seśep*
	śen		*ťeṭ*		*ḥetep*		*āu*
	śen		*qen, ťaťa*		*ȧa*		*ḥer, uat, māten*
	ānχ		*ȧmsu, min*		*χer*		*tem*
	sep		*ȧp*		*neb*		*ȧmaχ*
	paut		*nu*		*ḥeb*		*ȧm*
	χemt		*χnem*		*ān*		*χesef*
	sepṭ		*ȧb*		*nem*		*seχet*

DETERMINATIVES.

As long as the Egyptians used picture writing pure and simple their meaning

was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs which had no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which we call **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all hieroglyphic inscriptions known contain them, and it would seem that they originated in prehistoric times. It is, however, clear that they occur less frequently in the texts of the earlier than of the later dynasties. The following example will show how determinatives were added, and how ideographs were spelled out in alphabetic signs, and what alterations were made when ancient texts were copied by scribes.

Great antiquity of the use of determinatives.



The version given in (1) is from the pyramid of Unâs, the last king of the Vth dynasty, and that in (2) is from a coffin of the XIth or XIIth dynasty (see Maspero, *Rec. de Trav.*, t. III, p. 201).

Meanings of words indicated by determinatives.

It frequently happened that two or more words of different meanings had the same sound; in such cases the proper determinative is most useful in determining the exact sense of a word. Thus *āḥā* “to stand”, and *āḥā* “boat”, are two words having the same sound but different meanings; in the one case a pair of legs is the determinative, and in the other a boat . Similarly *men* “to abide”, and *men* “to be ill”, are distinguished in meaning by the determinative of abstract ideas, and by the determinative of evil or discomfort.

General and specific determinatives.

Determinatives may be divided into two groups: those which determine a single species, and those which determine a whole class. Examples of the first group are *teχen* “obelish”, *seś* “nest”, *āa* “donkey”, etc.; strictly speaking this group consists of pictures of objects preceded by the words for them written in alphabetic and syllabic characters. Of general determinatives the following are the most used:—

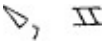
Common determinatives.

Character	Determinative of
1.	to call
2.	man
3.	to eat, to think, to speak, and whatever is done with the mouth
4.	inertness
5.	woman
6. or	god, what is divine

7. goddess

8. tree

9. plant, flower

10.  earth, land

11. road, to travel

12. foreign land

13. nome

14. water

15. house

16. to cut, slay

17. fire, to burn

18. odour

19. to overthrow

20. strength

21. actions performed with the legs

22. flesh

23. animal

24. bird

25. evil, little

26. fish

27. rain, strom-cloud, thunder

28. time

29. town, city, village

30. stone

31. metal

32. wood

33. wind, air

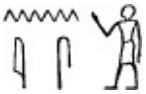
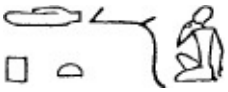
34. foreigner

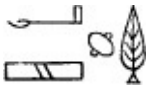
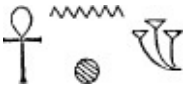
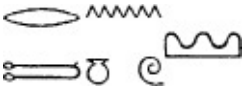
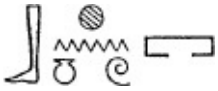
35. liquid, unguent

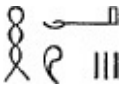
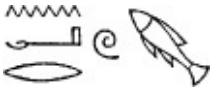
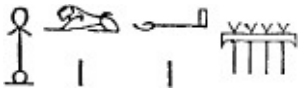
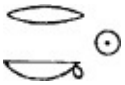
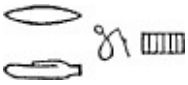
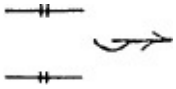
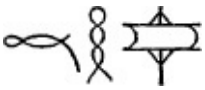
36. abstract idea.

The following words will show how the above are used.

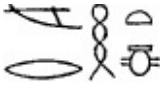
Examples of words with common determinatives.

1.		*nḏs*	to call
2.		*āb*	a priest
3.		*ḏm*	to eat
		surḏ	to drink
		seχa	to remember
		ḳer	to be silent
		*ṭept*	to taste
4.		*ḳenen*	to be exhausted
5.		*sat*	daughter

6.		*χeperȧ*	the god Khepera
7.		*Mer-seḳer*	the god Merseker
8.		*āś*	ceder, persea tree
9.		*ānχ*	flower
10.		*seχet*	field
11.		*seuau*	to make to depart
12.		*Reθennu*	Northern Syria
13.		*Ḥerui*	the nome of two gods
14.		*qebḥ*	cold water
15.		*beχennu*	house
16.		*sma*	to slay
17.		*ta*	to burn
18.		*χefut*	putrid sore
19.		*seχer*	to throw down
20.		*āt'au*	violence
21.		*āḥā*	to stand
		peḥ	to arrive

		hab	to send
		χenṯ	to step
		sper	to come
22.		*ḫāu*	members
23.		*pennu*	mouse
24.		*apṯ*	duck
25.		*ȧtu*	the destitute
26.		*nāru*	the nāru fish
27.		*χenrā*	tempest
28.		*rek*	time
		hru	day
29.		*Ȧbṯu*	Abydos
30.		*reṯ*	sandstone
31.		*t'eḫt*	lead
32.		*ses*	bolt
33.		*meḫ*	air, wind
		Āāmu	Asiatics

34.

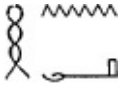
35.  *merḫet* unguent

36. *χet* thing.

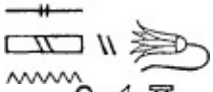
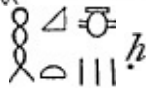
Plurality of determinatives.

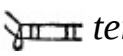
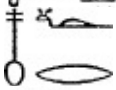
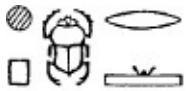
Many words have more than one determinative. Thus *beṭeχ* "to be exhausted" is determined by "exhaustion", and "evil"; *qebḥ* "cold water" is determined by (the phonetic value of which is *qebḥ*) "water flowing from the top of a vase", and "water", and "a thing which contains water"; *χāṭ* "to slay" is determined by "something which is hacked to pieces", "a knife", and "strength"; *fa māhani* "carrier of milk" is determined by "liquid", "strength", and "man"; *reχit* "rational beings" is determined by , the phonetic value of which is *reχit*, "man", and , "woman", and , the sign of the plural.

Words having no determinative.

A large number of words are written without any determinative, *e. g.*,  *ḫenā* "with", *ȧm* "in", *māk* "verily", etc.; these and similar common words were probably thought to need no determinative.

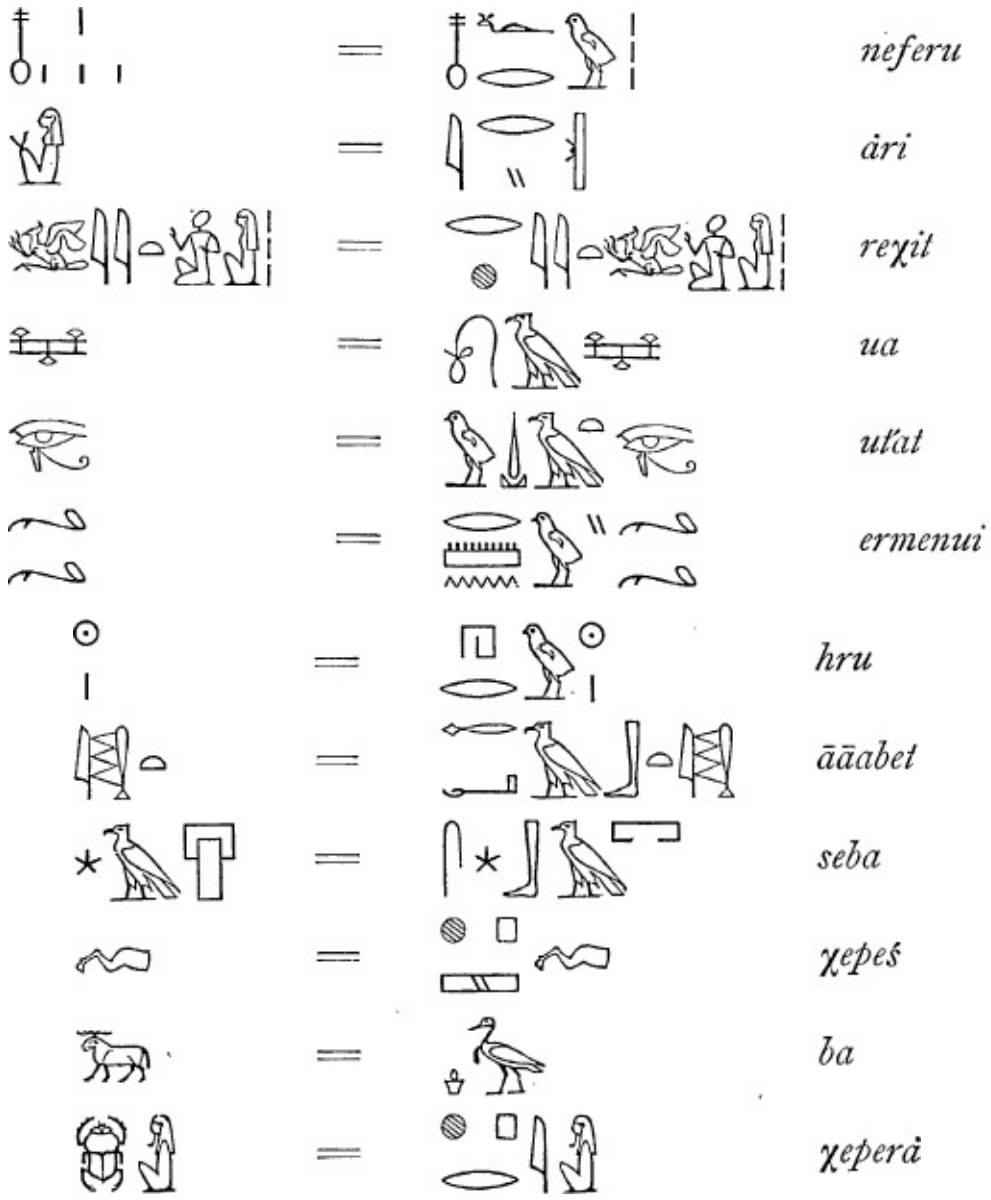
Use of syllabic with alphabetic charaters.

Many words are spelt wholly with alphabetic characters, *e. g.*,  *seχeni* "lily", *ȧner* "stone", *semeḫi* "left side"  *eqt* "beer", etc.; but the greater number are written with a mixture of alphabetic and syllabic signs, which, though eventually helpful in showing the correct

reading of the words, are at first confusing. Thus *ȧm* “to eat” is written and *i.e.*, *ȧm* + *m* does not mean that we are to read the word *ȧmm*, but only *ȧm*, the was only added to help the reader to give the sound of the word readily; similarly *mest'em* “eye-paint” is written , *i. e.*, *mest'em* + *m*; and *merer* “to love” is written *mer* + *r* + *r*, *etc.* For convenience’ sake we may call such alphabetic helps to the reading of words “phonetic complements”. Many examples occur of words which are practically written twice, once in alphabetic and once in syllabic signs, *e. g.*, *neterit* “goddesses”, wherein to *neter* are added the signs *ter* and the determinative of divinity; *āba* “courtyard of a temple” wherein we have the signs *āb* + *b* + *ba* + *a*; *Tem* “the god Tmu”, where we have *t* +  *tem* + *m*;  *nefer* “good”, where we have *nefer* + *f* + *r*; *neḥeḥ* “eternity”, where we have *n* + *neḥ* + *ḥ* + *ḥ*; *sta* “to bring”, where we nave *s* + *t* + *ta* + *a* + *sta*;  *χeper* “to come into being”, where we have *χ* + *p* + *χeper* + *r*, *etc.*

The values of many characters have been ascertained by means of the variant readings which are found in different copies of the same text; compare the following:—

Importance of variant readings.



We have now seen how ideographs and alphabetic and syllabic phonetic signs, and determinatives may be used in writing words, let us now take a connected passage from a text and observe how the hieroglyphics are arranged therein.

Extract from a text analysed.

In the first place we must break the extract up into words, for whether written horizontally or perpendicularly the words of an inscription are never separated from each other by the Egyptians. Thus we have:—

The determinatives are marked by* and the syllabic values by †; the remaining signs are alphabetic. The passage may be transliterated:— *ȧu ȧri-nȧ ḥ eseset reθ hereret neteru ḥer-s ȧu ṭā-nȧ tau en ḥeqer sesa-ȧ ȧt ȧu χes-nȧ ḥeru em per-f ȧn āā re-ȧ em χenit ȧn peṭ em nemmat-ȧ χem-ȧ ḥer-sa χenṭ ȧri-nȧ em maāt mer en suten*, and read:—

"I have done (*ȧu ȧri-nȧ*) what is pleasing (*ḥeseset*) to men (*reθ*), and what is gratifying (*hereret*) unto the gods (*neteru*); because of it (*ḥer-s*) I have given (*ȧu ṭu ṭā nȧ*) cakes (*tau*) to (*en*) the hungry (*ḥeqer*), I have satisfied (*sesa-ȧ*) the poor and needy (*ȧt*), I have followed (*ȧu χes-nȧ*) Horus (*Ḥeru*) in (*em*) his house (*per-f*), not (*ȧn*) magnifying (*āā*) my mouth (*re-ȧ*) against (*em*) nobles (*χenit*), not (*ȧn*) making long (*peṭ*) in (*em*) my stride (*nemmat-ȧ*), I walked (*χem-*

ȧ) according (*ḥer-sa*) to the step of measure (*χenṭ*), I wrought (*ȧri-nȧ*) according to (*em*) what was right and true (*maāt*), which was beloved (*mer*) by (*en*) the king (*suten*).”

Difficulty of finding the meanings of words.

It has been shown on p. 17 how variant readings supply the correct values of many syllabic signs, and it is self-evident that the probable meaning of many words can be at once known by the determinatives which follow them, but there remains a large number of words the exact meaning of which cannot be exactly stated by the help of the hieroglyphics only. The early decipherers of the cuneiform inscriptions, when once they had obtained the alphabetic and syllabic values of the signs, relied largely on their knowledge of the languages cognate to that which they were studying for help in determining verbal forms, and for a supply of roots which, having made allowances for change in letters, etc., they believed would give them a clue to the meanings which they sought. Thus Sir Henry Rawlinson relied upon Zend and Sanskrit in his immortal work on the Behistun Inscription, and Norris and others succeeded in deciphering Babylonian and Assyrian inscriptions by the help of Hebrew and other Semitic dialects. Now although Egyptian is, in many particulars, similar to the great family of Semitic languages, yet among them all there is none which is as valuable in explaining its words and grammar as are Zend and Sanskrit to the Persian cuneiform inscriptions, and as are Hebrew, Syriac, and Chaldee to the cuneiform inscriptions which are written in the. Semitic dialects of the ancient dwellers in the land which lay between the Tigris and Euphrates. We must, then, look elsewhere for help in determining the meaning of Egyptian words, and we find it in the language called Coptic, *i. e.*, the Egyptian language of the Graeco-Roman period which is written in Greek letters, and has been preserved for us chiefly by the ecclesiastical literature of the Egyptian Christians. Early in the first quarter of this century Champollion found it of the greatest value in deciphering the hieroglyphic inscriptions, indeed it is most probable that without the great knowledge of Coptic which he possessed his labours would never have been crowned with such brilliant success; the value of the study of this language remains undiminished for the purposes of Egyptian philology, and every student of hieroglyphics should make himself acquainted with as much of it as possible.[11]

Great value of Coptic.

Importance of cognate languages in decipherment of cuneiform and hieroglyphic in scriptions.

Ancient Egyptian words preserved in Coptic.

It is not possible to say when the Egyptian language was first written in Greek

letters; some believe the Bible to have been translated into Coptic in the second and others in the eighth century of our era. Be that as it may, it is a fact that Coptic has preserved a large number of the words which are found in ancient hieroglyphic inscriptions, and when an allowance has been made for phonetic decay and for the changes of letters which occur in all dialects of cognate languages, it is found that the meanings of words suggested by their determinatives are confirmed, that new ones are supplied, that many grammatical forms, etc., can be identified, and that the vowels which are added to the words in Coptic indicate the correct vocalization. Where there exists no Coptic equivalent of a word, the meaning of which cannot be decided by its determinative, the sense of that word can only be guessed at. The following examples show the close connection of Egyptian and Coptic words.

Egyptian and Coptic words compared.

Egyptian			Coptic
	ḥrȧ	face	ϩⲣⲁ[1]
	χat	body	ϫⲏⲧ
	ren	name	ⲣⲁⲛ
	pet	heaven	ⲫⲉ
	χatur	ichneumon	ϣⲁϑⲟⲩⲗ
	nehet	sycamore	ⲛⲟⲩϩⲉ
	bȧa en pet	iron	ⲃⲉⲛⲡⲉ
	χeper	to be	ϣⲱⲡⲓ
	erṭeb	because of	ⲉⲟⲃⲉ
	fa	to carry	ϥⲁⲓ
	remθ	man	ⲣⲱⲙⲓ
	re	mouth	ⲣⲱ
	qenȧ	bosom	ⲕⲟⲩⲛ
	ȧtf	father	ⲉⲓⲱⲧ

	mȧu	lion	ⲙⲟⲩ
	bener	date palm	ⲃⲉⲛⲛⲉ
	χemt	copper	ϩⲟⲙⲧ
	at	back	ⲱⲧ
	neḥem	to deliver	ⲛⲱϩⲉⲙ
	ḥeqer	to hunger	ϩⲕⲟ
	surȧ	to drink	ⲥⲱ
	erper	temple	ⲉⲣⲫⲉⲓ

PRONOUNS.

The **personal** pronominal suffixes are:

Sing. 1.			*ȧ*	Plur. 1.		*n*
„	2 m.		*k*	„ 2.		*ten, θen*
„	2 f.		*t, θ*			
„	3 m.		*f*	„ 3.		*sen*
„	3 f.	or	*s*			

The following examples illustrate their use:—

re-ȧ "my mouth"; *ṭā-ȧ* "I will give"; *setem-k re-ȧ* "thou hearest my voice";

urχ-f beḥu “he passed the day in slaying”; *ȧ t'eṭ en n* “what we said”; *em-ba ḥ sen* “before them”; *ȧu-f uaḥ uā ȧm sen* “he placed one of them”; *i-sen* “they came”; *ȧb-ȧ* “my heart”; *ḥen-k* “thy majesty”; *t't-k* “thy body”; *t'es-ȧ* “myself”; *t'es-f* “himself”.

The forms of the pronouns are: —

(A) Sing. 1.		*uȧ*	Plur. 1.		*n*
„ 2 m.		*tu, θu*	„ 2.		*ten, θen*
„ 3 m.		*su*			
„ 3 f.		*set*	„ 3.		*sen*

(B) Sing. 1.		*nuk, ȧnuk*
		entek, entuk
		entet, entut
		entef, entuf
		entes, entus

Plur.	1.	(wanting)	
„	2.		*ent-ten, entu-ten*
„	3.		*ent-sen, entu-sen*

The **demonstrative** pronouns are:

Sing.	m.		*pen*	this
„	f.		*ten*	this
„	m.		*pef, pefa*	that
„	f.		*tef, tefa*	that
„	m.		*pa*	this
„	f.		*ta*	this
Plur.	m.		*ȧpen, pen*	these
„	f.		*ȧpten, peten*	these
„			*nefa*	those
„			*na*	these
„			*pau*	these.

Other words for this are or *enen*, and *ennu*.

The **relative** pronouns are:— *ȧ* and *ent*, or *enti*, or *entet*.

NOUNS.

Nouns in the Singular.

Masculine nouns end in *u*, though this characteristic letter is usually omitted by the scribe: *e. g.*, *hru* “day”, *ānu* “scribe”, *uḫemu* “herald”, *ta* “earth”, *sen* “brother”, *etc.* Feminine nouns end in *t*, *e.g.*, *reȧat* “side”, *ȧnt* “valley”, *ȧuset* “place”, *ȧmentet* “west”, *etc.* Masc. nouns in the plural end in *u* or *iu*; *e.g.*, *seru* “princes”, *utennu* “offerings”, *māt'aiu* “police”, *ȧpiu* “envoys”, *trȧiu* “seasons”. Fem, nouns in the plural end in *ut*, but often the *t* only is written; *e.g.*, *ȧustut* “places”, *etc.*

Nouns in the Plural.

The oldest way of expressing the plural is by writing the ideograph or picture sign three times:—

	qesu	bones
	ȧat	regions, zones
	seχet	fields

	ṭepu ȧbeṭ	beginnings of months
	ȧbu	hearts
	ȧnnu	offerings
	useru	powers
	seχemu	forms.

These examples are taken from the pyramid texts of the Vth and VIth dynasties; in the same texts we find also *χu* "intelligences", and *uru* "chiefs", *i.e.*, an ideograph written once and also thrice followed by which afterwards, when modified into or , became the common sign of the plural. Words spelt in full with alphabetic signs are also followed, at times, in these texts by ; *e.g.*, *ȧt* "fathers", *reθ* "men" *ȧt* "wheat" *beṭet* "barley", *ḥuaat* "humours", *ḥunut* "young women", *seχtet* "fields", *urȧu* "great ones", *χerru* "little ones".

The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice: *e.g.*,

	neterut	goddesses
	unnut	hours
	meru	lakes
	ȧru	divine guardians
	ȧpt	registers
	śesat	darknesses
	ȧārut	uraei
	henu	coffins
	ťāmu	sceptres
	sept	nomes
	pet	heavens.

Other examples of ways of writing the plural are:— *āat* "stones", *χenut* "granaries", *χāt* "sand", *ȧḥu* "oxen", *neteru* "gods", *ḥenu* "priests", *ḥent* "prisetesses". *ťuau* "praises", *θenre* "mighty deeds", *ȧaut em ḥefnu* "animals in hundreds of thousands", *etc.*

The dual.

In the oldest inscriptions the dual is usually expressed by doubling the

ideograph; *e. g.*, *mest'erui* “two ears”, *χuti* “two horizons”, *baui neterui* “two sols divine”, *etc.* Frequently the word is spelt alphabetically or syllabically and is determined by the double ideograph; *e. g.*, *petti* “two heavens”, *ḳesui* “two sides”, *χui* “two lights”, *θebut* “two soles of the feet”, *etc.* Sometimes is the mark of the dual in the early texts, *e. g.*, *āāui-k* “thy two hands”, and this sign, which strictly speaking should be written , indicated the dual to the latest times; compare *āāui-k* “two hands”, *reṭui* “feet”, *pa teχenui urui* “tne two great obelisks” (also written in the same inscription) *etc.*

In Egyptian the noun is undeclined.

THE ARTICLE.

Definite article

The definite article masculine is or *pa*, feminine *ta*; the plural is *na*.

EXAMPLES.

	pa ser	the prince
	pa ḥer	the terrifier
	pa Rā	the Sun
	pa sen	the brother
	pa suten	the king
	ta reḏat	the side
	ta ḥurere	the flower
	ta ȧuset	the place
	na ābauti	the strivings
	na reθ	the men
	na śauabu	the persea tree
	na ȧťau	the thieves
	pa neter	the god
	pa sep	the time
	pa āā	the great one
	pa ki	the other
	pa χemti	the coppersmith
	ta ȧnt	the valley
	ta paut neteru	the company of the gods
	ta ḥet	the temple
	na ānu	the scribes

na mu	the water
na neteru	the gods.

Indefinite article.

The masc. indefinite article is expressed by *uā en* literally "one of", and the fem, by *uāt en*.

EXAMPLES.

uā en ḥennu	a jar
uā en θebu	a pot
uā en śauabu	a persea tree
uā en bȧn	a bad thing
uā en sfenṭ	a knife
uā en beχennu	a house
uā en ka	a bull
uā en nefer	a good thing.

Definite article and suffixes.

From the union of the definite article with the personal suffixes is formed the following series of words:—

SINGULAR.

pai-ȧ (masc.)		*tai-ȧ* (masc.)	
pai-ȧ (fem.)		*tai-ȧ* (fem.)	
pai-k (masc.)		*tai-k* (masc.)	
pai-t (fem.)		*tai-t* (fem.)	
pai-f (masc.)		*tai-f* (masc.)	
pai-s	(fem.)	*tai-s*	(fem.)
pai-set		*tai-set*	
pai-n		*tai-n*	
pai-ten		*tai-ten*	
pai-sen		*tai-sen*	
pai-u		*tai-u*	

PLURAL.

	nai-ȧ	(masc.)		*nai-n*
	nai-ȧ	(fem.)		
	nai-k	(masc.)		*nai-ten*
	nai-θ	(fem.)		
	nai-t			*nai-sen*
	nai-f	(masc.)		
	nai-s	(fem.)		*nai-u*

These are added to words in the following way:—

Examples.

	pai-ȧ neb	my lord
	pai-ȧ nebṭ	my hair
	pai-k sen	thy brother
	pai-f ȧhait	his stable
	pai-set per	her house
	tai-ȧ ḥememet	my peoples

	tai-ȧ māȧu	my hair
	tai-k mut	thy mother
	tai-f ḥemt	his wife
	tai-f suten ḥemt	his queen
	tai-set ȧuset	her place
	pai-ten ȧhai	your sentence, death
	pai-sen ḥetrȧ	their tribute
	pai-u peḥ	their arrival
	nai-ȧ seru	my princes
	nai-k ȧaut	thy cattle
	nai-sen uti	their coffins
	nai-u nebu	their lords.

ADJECTIVES.

The adjective is, in form, often similar to the noun, with which it agrees in gender and number; with a few exceptions it comes after its noun, *e.g.*,

	hru nefer	a good day
	sa ȧqer	a wise man
	betau āa	great wickedness
	meťeṭ nefert	fine speech
	bȧnt nebt	every evil
	beṭet nebt	every abominable thing.

χet	*nebt*	*nefert*	*ābet*	*χet*	*nebt*	*neťemet*	*beneret*
thing	every	good,	pure ;	thing	every	pleasant,	sweet.

	ḥebsu neferu	beautiful clothes
	seru āāaiu	great chiefs
	nefer neferui	a good thing doubly good
	sti neťem	a sweet smell
	ȧusetut āāaiut	great abodes.

The adjectives “royal” and “divine” are usually written be fore the noun: *e. g.*, *suten ān* “royal scribe”, *suten mesu* “royal children”, *sutem ḥemt* “royal women” (*i. e.*, queens), *suten mut* “royal mothers”, *suten per* “royal house” (*i.*

e., palace), *neter ḥet* “divine house” (*i. e*., temple), *neter ḥen* “divine servant”, *neter ȧtf* “divine father”.

Adjectives are without degrees of comparison in Egyptian, but the comparative and superlative may be expressed in the following manner:—

Methods of comparing adjectives.

pai-t *hai* *emmā-ȧ* *em* *seχeru* *en*

Thy husband is to me in the guise of

ȧtf *χer* *pa* *āa* *er-ȧ*

a father, moreover, [he is] the one who is old more than I.

χeper *ȧqer - k* *er-f* *em* *ḳer*

Thou wilt be wise more than he in keeping silence.

nefer *setem* *er* *entet* *neb*

[It is] good to hearken more than anything, *i. e*., to listen, or to obey, is better than anything, or best of all.

ȧu - set *nefer* *em* *ḥāt - set* *er* *set* *ḥemt* *nebt*

Was she beautiful in her person more than woman any.

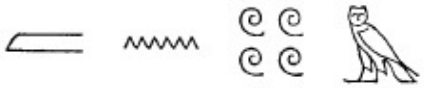
NUMBERS.

I	=		*uā*	=	1
II	=		*sen*	=	2
III	=		*χemet*	=	3
IIII	=		*fṭu*	=	4
II III or ⋆	=		*ṭuau*	=	5
III III	=		*sâs*	=	6
III IIII	=		*sefeχ*	=	7
IIII IIII	=	or	*χemennu*	=	8
IIII IIIII	=		*paut* / *ṗesṭ*	=	9
∩	=		*met*	=	10
∩∩	=		*ṭ'aut*	=	20

	=		*māb*	=	30
	=		*ḥement*	=	40
				=	50
				=	60
	=		*sefeχ*	=	70
	=		*χemennui*	=	80
				=	90
	=		*śaā*	=	100
	=		*śetau*	=	200
	=		*χa*	=	1,000
	=		*ťāb*	=	10,000
	=		*ḥefennu*	=	100,000
	=		*ḥeḥ*	=	1,000,000
	=		*śennu*	=	10,000,000

FRACTIONS.

(1) = 1/3, = 1/2, = 2/3, = 1/10, = 1/100, = 1/1000, = 1/45, = 17 1/2, = 1/18, = 1/60, = 1/2090.

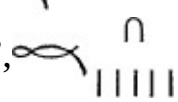
(2)  , that is, 1/2 × 400 = 200.

(3) , that is, 1/3 × 400 = 133 1/3.

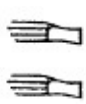
Numbers are expressed in the following manner:—

āqu *āa*

loaves large, 900,000 + 90,000 + 2000 + 700 + 50, *i. e.*, "992,750 large loaves of bread".

Ordinal numbers are indicated either by *meḥ* placed before the figure, or by following it; *e. g.*, *meḥ sȧs* "sixth",  "fifteenth", *meḥ met ṭ uau*, *sefeχ* "seventh", *etc.*

MEASURES.

(1) Of length:— *meḥ* "cubit"; *suten meḥ* "royal cubit" of 7 palms or 20 fingers; *meḥ net'es* "little cubit" of 6 palms or 24 fingers; *ermen* "arm" of 20 fingers; *teser*, of 16 fingers; *χa āa* "the great *χa*" of 14 fingers; , *χa net'es* "the little *χa* " of 12 fingers;  *χepui*, the "double palm" of 8 fingers; *χefā*, the "fist" of 6 fingers;

ṯeṯ, the "hand" of 5 fingers; or *χep*, the "palm" of 4 fingers; *t'ebā*, the "finger".

(2) Of superficies:— *sa ta*, the *arura*, *i. e.*, 100 cubits; *ermen*, one half of an *arura*; *ḥesp*, one quarter of an *arura*; *sa*, one eighth of an *arura*; *su*, one sixteenth of an *arura*; *erma*, one thirty-second part of an *arura*.

(3) Dry measure:— = 1/4 *hin*; *hin* = 9/20 of a *litre*; *ṯ enȧt* = 20 *hin*; *ȧpt* = 40 *hin*: *ḥetep* = 160 *hin*.

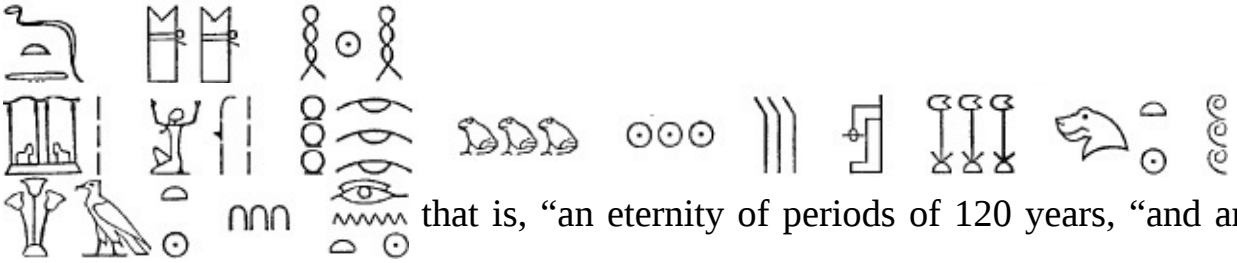
(4) Of weight:— *θen*; *qeṯ* = one tenth of a *θen*; *peḳ* = 1/128 of a *θen*.

TIME.

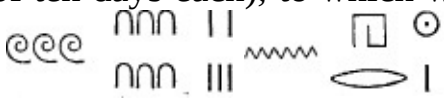
The principal divisions of time are:—

	ḥat	second		*at*	minute
or	*unnut*	hour		*hru*	day
	ȧbeṭ	month		*renpit*	year
	seṭ	period of 30 years		*ḥen*	period of 60 years
	ḥenti	period of 120 years		*ḥeḥ*	a long period of time
	ťetta	eternity		*ḥeḥ*	a million of years.

In an interesting inscription quoted by Brugsch (*Thesaurus*, Abth. II., p. 195) the god Thoth, addressing one of the Ptolemies says that he has ordained the sovereignty of the royal house for a period of time equal to:—



that is, “an eternity of periods of 120 years, “and an indefinite number of periods of 30 years, and millions “of years, and ten millions of months, and hundreds of thousands “of days, and tens of thousands of hours, and thousands of mi- “nutes, and hundreds of seconds, and tens of third parts of “seconds.”

The year, *renpit*, consisted of twelve months of thirty days each (or thirty-six weeks of ten days each), to which were added five additional days to make up 365 days  . Each month was dedicated to a god. The twelve months were divided into three seasons of four months each; *χat* = time of inundation and period fo sowing *pert* = time of “comig forth” or growing and *χemut* = time harvest and beginning of inundation. The Copts, or Egyptian Christians, have preserved, in a corrupt form, the old Egyptian names of the months, which read:—

	=	ⲑⲱⲟⲩⲧ	Thoth
”	=	ⲡⲁⲟⲡⲓ	Paopi
”	=	ⲁⲑⲱⲣ	Hathor
”	=	ⲭⲟⲓⲁⲕ	Khoiak
	=	ⲧⲱⲃⲓ	Tobi
”	=	ⲙⲉⲭⲓⲣ	Mekhir
”	=	ⲫⲁⲙⲉⲛⲱⲑ	Phamen
”	=	ⲫⲁⲣⲙⲟⲩⲑⲓ	Pharmu
	=	ⲡⲁⲭⲱⲛ	Pakhon
”	=	ⲡⲁⲱⲛⲓ	Paoni
”	=	ⲉⲡⲏⲡ	Epep
”	=	ⲙⲉⲥⲱⲣⲏ	Mesore

hru ṯuau ḥeru renpit “the five days over the year”.

Thoth, the first month of the Egyptian year, began on the 29th of August.

THE VERB.

The consideration of the Egyptian verb, or stem-word, is a difficult subject which can only be properly illustrated by a large number of extracts from texts of all periods. Egyptologists have, moreover, agreed neither as to the manner in which it should be treated, nor as to the classification of the forms which have been distinguished. The older generation of scholars were undecided as to the class of languages under which the Egyptian language should be placed, and

contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but the modern German Egyptologists boldly affirm the relationship of Egyptian to the Semitic family of languages, and the most recent exponent of this view applies the nomenclature of the Semitic verb or stem-word to that of Egyptian.

The Egyptian stem-word may be indifferently a verb or a noun; thus *χeper* means both "to be", and the "thing which hath come into being"; so likewise *nefer* may mean "to be good", and a "thing which is good", and placed after a noun it becomes the adjective "good", as we see from the following:— *nefer set ḥer ȧb-sen* "good is it for their hearts" *ren-k nefer em reχ en seru* "thy name is good in the opinion of princes" *hru nefer* "a good day"; with the addition of the prefix *bu*, *nefer* means "prosperity", "goodness", "happiness", *e. g.*,

The stem-word.

bu - nefer χeper em bu - bȧn

prosperity turneth into adversity.

Returning to the word *χeper*: by the addition of *ȧ* we have "I am", or "I was"; by the addition of the stem-word has a participial meaning like "being" or "becoming"; by the addition of in the masc. and in the fem, *χeper* becomes a noun in the plural meaning "things which exist", "created things", and the like; by the addition of *ȧ* we have *χeperȧ* "the god to whom it belongeth to make things come into being", *etc.*

The stem-word with additions.

Stem-words in Egyptian, like those in Hebrew and other Semitic dialects,

consist of two, three, four and five consonants, as examples of which may be cited *qem* “to find”, *χesef* “to drive back”, *seχseχ* “to flee”, *nemesmes* “to heap up”. The stem-words with three consonants, which are ordinarily regarded as triliteral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between; these we may call primary or biliteral roots. Originally all roots, consisted of one syllable. By the addition of feeble consonants in the middle or at the end of the monosyllabic root, or by repeating the second consonant roots of three letters were formed. Roots of four consonants are formed by adding a fourth consonant or by combining two roots of two letters; and so on. Speaking generally, the Egyptian verb has no conjugations or species, like Hebrew and the other Semitic dialects, and no Perfect (Preterite) or Imperfect (Future) tenses, but Dr. Erman believes in the existence of the Infinitive and Imperative Moods and of a Participle. The exact pronunciation of a great many verbs must always remain unknown, because the Egyptians never invented a system of vocalisation like the Massorah of the sages of Tiberias, or like the additions and the modifications in the forms of the letters to express the vowels adopted by the Ethiopians, or even any means of indicating the chief vowel sounds like the Syrians and Arabs; but very good guesses may sometimes be made by the help of the Coptic forms of words which are common to the two languages.

There is in Egyptian a derivative formation of the word-stem or verb, and which is made by the addition of or to the simple form of the verb, and which has a causative signification; *e. g.*, *ānχ* “to live”, *se-ānχ* “to vivify”; *āb* “to wash”, *se - āb* “to purify”; *men* “to abide”, *se - men* “to perpetuate”; *ḥetep* “to rest, be at peace”, *se - ḥetep* “to pacify” *χeper* “to be”, *se - χeper* “to bring into being”, *etc.* In Coptic the causative is expressed both by a prefixed *s* and *t* (see Stern, *Koptische Gram.*, § 328, p. 157; Steindorff, *Koptische Grammatik*, § 230, p. 103 f.).

The verb is usually inflected by the addition of the pronom-Inflection. inal personal suffixes; *e. g.*,

Sing.	1 com.		*reχ-ȧ*
„	2 m.		*neḥem-k*
„	2 f.	(or)	*ṭeṭ-t*
„	3 m.		*śāṭ-f*
„	3 f.		*qem-s*
Plur.	1		*ȧri-n*
„	2 com.		*mit-ten*
„	3 com.		*χeper-sen*

The commonest auxiliary verbs are *āḥā* "to stand", *un* "to be", *ȧu* "to be", *ȧri* "to do", *ṭā* "to give"; examples of their use are:-

(I)

āḥā	*en*	*se-āḥā*	*ḥen*	*en*	*suten net*	*Seneferu*
Stood up	made	to arise	the majesty	of	the king of the North and South	Seneferu,

i. e., when king Huni was dead Seneferu set himself up as king of all Egypt.

(2)

un	*pa*	*ta*	*en*	*Qemt*	*χaā*	*em*
Was	the	land	of	Egypt	left	in

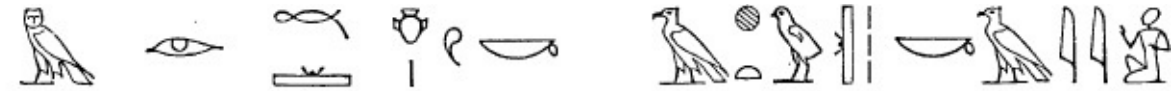
ruti

a state of ruin.

(3)

ȧu - sen ḥer reṭ em śauabu sen

Were they growing into persea trees two.

(4) 

em ȧri meḥ ȧb - k aχetu kai

Do not make to fill thy heart [with] the wealth of another.

(5)

setem-un ṭāu-ȧ āmamu - ten em

Listen ye, I will give (*i. e.*, make) to look you at

nai-ȧ χu

my glorious works.

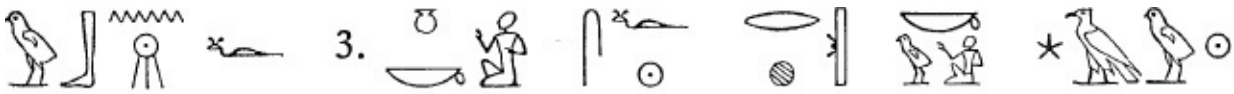
As so many examples occur in the texts at the end of the book the following limited number of extracts must suffice to illustrate the simplest use of the verb: —

I.

1.

nuk neter āā χeper ťesef Rā pu em

I am the god great the creator of himself. Rā it is when



3.

uben - f *nuk* *sef* *reχ - kuȧ* *ṭuau*

he riseth. I am yesterday, I know to-morrow.

4.

5.

iu *en* *tu* *er* *ťeṭ* *en* *ḥen-f* *ḳer - nek*

Came one to speak to his majesty. Be thou silent.

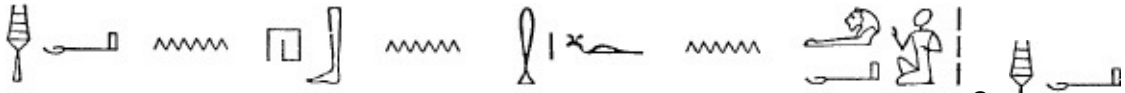
6. 7.

heb *en* *ḥen-f* *mȧ* *hru* *neb* *em* *ťeṭ* *ȧu*

Sent his majesty day every saying :— He

seχanen - nef *sebtet* *uhen - nef* *nut-f*

breached the wall, he overthrew the town.



8. 9.

āḥā *en* *heb* *en* *ḥen-f* *en* *ḥāu* *āḥā*

Sent his majesty to the nobles.

10.

en *sen* *ȧri* *mȧtet* *em* *ȧri* *per* *er*

They did so. Do not make a going

bun-re *temt* *pa* *imā* *ḥer* *ȧṭa* - *t*

outside lest the sea be for seizing thee,

χer *ȧn* *ȧu-ȧ* *reχ-ȧ* *neḥemu* - *t* *emmā-f*

for not do I know I [how] to deliver thee from it,

pa *untu-ȧ* *set* *ḥemt* *mȧ* *qeṭu* - *t* 11. *ȧu-f* *ḥer*

because I am a woman like unto thee. He was to

χeper *mȧ* *un-nef*

become as he had been.

12. *un* *ȧn* *uā* *qenȧu*

Did one embrace

(*i. e.*, they em-

uā *ȧm* - *sen* 13. *śem* *pu* *ȧrit* *en* *sen* 14. *ī* -

one of them. A going forth they made. I have

braced each other)

nȧ *er* *maa* *neteru* 15. *ṭa* - *k[uȧ]* *er*

come to see the gods. I have sailed on

16. *śe* *em* *neśemet* *neḥem* - *ten* - *uȧ*

the lake in the boat. Deliver ye me.

17. *ȧn* *un* - *ȧ* *nek* *ȧn* *ṭā-ȧ* *āq* - *k*

Not will I open to thee, not will I let enter thee

ḥer-ȧ *ȧn* *ȧri* *āa* *en* *sba* *pen*

over me, saith the guard of the step (?) of door this,

ȧnȧs *ťeṭ* - *nek* *ren-ȧ* 18. *maati* *neťesu*

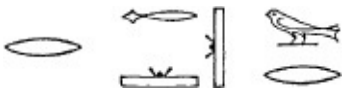
except thou tellest my name. The two eyes fail,

mesťerui *ȧmeru*

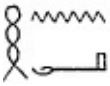
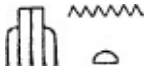
the two ears become stopped.

ADVERBS.

In Egyptian the prepositions and certain substantives and adjectives to which *er* is prefixed take the place of adverbs; *e. g.*, the preposition *ȧm* "in" becomes the adverb "there". Other examples of adverbs are:— *er bunre* "outside"; *er ȧqer*

"very much", "exceedingly",  *er āa ur* "very much indeed", "exceedingly".

PREPOSITIONS.

Prepositions, which may also be used adverbially, are simple and compound. The simple prepositions are:— *en* for, to, in, because; *em* from, out of, in, into, on, of, among, as, conformably to, as, with, in the state of, if, when, and em sometimes introduces a quotation; *er* to, into, against, by, at, from, every, each, until; *ḥer* upon, in, besides, from, for, at, by reason of; *ṭep* upon; *χer* under, with; *χer* from, with, under, during; *mā* of, from, by;  *ḥenā* with; *χefi* in the face of, before, at the time of;  *χent* in front of; *ḥa* behind; *mȧ* like; *ȧmi* among; *t'er* since; *ȧn* a particle placed between the verb and the subject.

Some compound prepositions are:-

	em ȧsu	in recompense for, in consequence of
	em āqa	in the midst, opposite (?)
	em āb	opposite, against
	em uāu	alone
	em uaḥ ḥer	in addition to
	em baḥ	before, in the presence of (also written)
	emem	in, with, among, together with

	emmā	in, with, among, together wit
	em mâtet	likewise
	em-rā	in the condition of
	em rer	about, around
	em ḥau	moreover, besides
	em ḥāt	in front, before
	em ḥer	opposite, in front of
	em ḥer âb	in the middle of
	em χem	without
	em χennu	within
	em χer	with
	em χet	after, with
	em sa	behind, after, at the back of
	em qeb	among, amidst
	em qeṭ	around, in the circuit of
	em ṭep	upon
	em ṭebu	in return for
	em ṭer	since
	er âmtu	between
	er āq	in the middle
	er āuṭ	between

	er ḳes	at the side of
	ȧire māu	with
	er enti	because
	er ḥāt	before
	er ḥenā	with
	er ḥer	in addition to
	er ḥer	in the presence of
	er χet	after
	er tem	so that not
	er śaā	as far as, until
	er ṭer	to the limit of
	ḥeru	besides
	ḥer ṭep	upon
	ḥer ȧb	in the middle
	ḥer ā	at once
	ḥer baḥ	before
	ḥer χeru	beneath
	ḥer sa	behind, at the back
	ḥer qeṭ	conformably
	χer ā	subordinate to
	χer ḥāt	before
	χer peḥ	behind

	ṭer ā	at once
	ṭer baḥ	before, originally
	ṭer embaḥ	
	ṭer enti	because
	neferit er	up to, as far as
	ȧp ḥer	except

CONJUNCTIONS.

Conjunctions are :— *en* because of, er until, *ḥ*er because, *χeft* when, *mȧ* as, *re pu* or, *ȧs*, *ȧst*, *ȧsk* when, *χer* now, and the particles *ȧr*, *ȧref*, *ref*, now, therefore, *etc.*

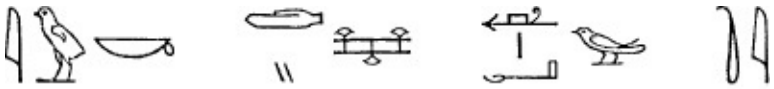
PARTICLES.

Interrogative particles are :— *ȧn*, which is placed at the beginning of a sentence and is to be rendered by "?" *ȧχ* "what?", *nimā* "who?", *ȧχeset* or *ȧqes* "who?", "what?", *tennu* "where", *petrȧ* or *peti* (?) "what?", *etc.* The following passages show their use :—

1.

hau *ka* *en* *ta* *paut* *neteru* *ȧn*

O bull of the company of the gods,



ȧu-k *ṭi* *uā* - *θȧ*

dost thou remain by thyself?

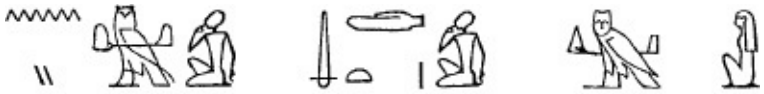
2.

su *mȧ* *ȧχ*

It is like what?

Ȧuθu *mȧ* *ȧχ*

Authu is like what? *I. e.,* "What sort of a place is Authu?"

3. 

nimā *meṭet* *emmā* - *t*

Who hath had word with thee?

4.

ȧ *Tem* *ȧṣeset* *pu* *śas* - *ȧ* *er* *set*

Hail Tmu, what is it which I have come into it?

I. e., "What manner of place is this into which I have come?"

ȧśeset *pu* *āḥā* *em* *ānχ*

What is [my] duration of life? *I. e.*, "How long shall I live?"

5.

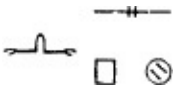
su *tennu* - *nef*

He, where is he?

6.

petrȧ *ren* - *k* *petrȧ* *maa* - *nek*

What is thy name? What didst thou see?

Negative particles are :— or *ȧn* "not"  *ȧn sep* "at no time", *bu* "not", *ben* "not", *tem* "not", or "so that not", *ȧm* "not". The following examples show their use :—

1.

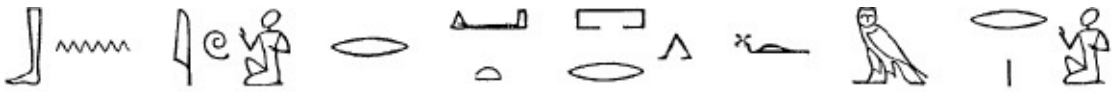
ȧn *qem* - *f* *ȧn* *reχ-tu* *paif* *seχeru*

Not found he [it]. Not is known his pattern.

2.

ȧu *bu* *i* *na* *śemi* *er* *ta* *ȧnt*

Not came the travellers to the valley.

3. 

ben *ȧu-ȧ* *er* *ṭāt* *per* - *f* *em* *re-ȧ*

Not am I for letting come forth it from my mouth.

4.

tem - *k* *ṭeṭ* *tem* - *k* *qenṭet*

Not do thou speak. Not do thou rage.

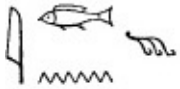
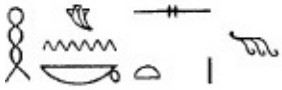
5.

ȧm - *k* *ḥems* *ȧu* *kai* *āḥā*

Not do thou sit being another standing up.

LIST OF WORDS.

The following common words should be learnt by heart; this can best be done by writing out a few of them daily.

	ṭep	head
	*ȧn*	hair
	*ḥenkset*	hair
	śenti	hair

	fenṭ	nose
	re	mouth
	ȧbeḥ	tooth
	nes	tongue
	ānχui	the two ears
	ṭeru	skull
	neḥebet	neck
	χeχ	neck
	θes	vertebrae
	erment	arm, shoulder
	ā	fore-arm
	χefā	fist
	ṣenbet	body
	ȧt	back
	menṭ	breast
	ȧb	heart
	maāset	liver
	χȧt	belly
	mast	thigh
	uārt	thigh
	reṭ	foot and leg
	ȧnem	skin

	ṭet	body
	ḥāu	flesh, members
	āt	limbs
or	*ba*	soul
	χaibit	shade, shadow
	sāḥu	the spiritual body
	ka	double, genius
	χu	intelligence
	seχem	form, image
	qes	bone
	ren	name
	ḥrȧ	face
	ṭehen	forehead
	ȧnḥu	eyebrow
	maat	eye
	śerȧti	the two nostrils
	septi	the two lips
	ārti	the two jaws
	ȧnā	chin
	mesṭer	ear
	ḥenḳeḳ	throat
	mākḥa	back of the head

	qāḥu	shoulder
	qeb	elbow
	ṭet	hand
	ťebā	finger
	χat	corpse
	pesṭ	backbone
	ḥāt	heart
	ḥetet	lungs
	besek	intestines
	peḥti	back
	sa	back
	χepeś	thigh
	ment	leg
	sebeq	foot and ankle
	mesq	skin
	ȧf	flesh
	snef	blood
	suḥt	egg
	χer	voice
	pet	heaven, sky
	ta	earth
	taui	the two lands (*i. e.*, north and south)

	taiu	world, universe
	ṭuat	underworld
	Rā	sun
	Āāḥ	moon
	χut	horizon
	seb	star
	χabes	star, luminary
	sepṭet	Sothis (Sirius)
	saḥ	Orion
	χepeš	Great Bear
	hru	day
	ḳerḥ	night
	ṭuat	daybreak
	māšer	evening
	ḥeť ta	dawn
	ḥeťet	light
	satut	rays of light
	ḥeťut	light, sunshine
	maāu	rays of light
	sešep	brilliance
	kekiu	darkness
	ḥai	rain

	ḳep	rain flood
	śenār	tempest
	mu	water
	nebȧt	fire
	rekḥu	fire, heat
	χet	fire
	ṭu	mountain
	ȧntet	valley
	ȧmā	sea
	ȧtur	river
	ȧaṭet	dew
	śā	sand
	ȧner	stone
	mat	granite
	reṭ	sandstone
	śes	alabaster
	beχan	porphyry
	māfek	turquoise
	χesbeṭ	lapis-lazuli
	uaṭet	mother-of-emerald
	sehert	cornelian
	nub	gold

	ḥeṭ	silver
	uasm, smu	electrum (?)
	χemt	copper
	bȧa	iron
	ṭeḥt	lead
	χet	wood, stick
	χet	tree
	śennu	hard wood tree
	nehat	sycamore
	āś	cedar
	baq	olive tree
	ṭebaȧa	fig tree
	ȧarer	vine
	aḥet	field
	benrȧ	date palm
	beti	barley
	peru	wheat, grain
	neprȧ	grain
	s[ti]mu	vegetables, herbs
	ȧrp	wine
	ȧarer	grapes
	benrȧ	dates

	ṭeb	figs
	ȧrt	milk
	net (*bȧt*)	honey
	renp	young plant, flower
	ḥeqt	beer
	beq	oil
	urḥu	unguent
	merḥu	unguent
	ānta	perfume
	ta	bread
	pesen	cake
	seinu	cake
	per āa	Pharaoh
	suten	king
	sutenit	queen
	suteni	royalty
	suten ḥemt	royal wife
	suten mut	royal mother
	suten sa	royal son (prince)
	suten sat	royal daughter (princess)
	suten mesu	royal child
	suten ān	royal scribe

	ȧθi	prince
	suten net (bȧt)	King of the South and North
	. . . . .	lord of crowns
	ur	prefect, nobleman
	erpā	hereditary prince
	ḥā	a title of very high rank
	ťat	general
	smer uāti	a title of high rank
	suten reχ	royal kinsman
	suten reχ maā	real royal kinsman
	ḥer ṭep	chief
	ḥer ṭep āa	great chief
	mer	governor
	śennu	royal attendant
	sāḥ	noble
	ḥen	majesty
	χerp	prefect
	ḥen	servant
	ḥent	servant (female)
	neter ḥen	minister, prophet
	neter ȧtf	divine father
	āb	libationer

	χer ḥeb	he that hath the book (*i. e.*, the reader)
	χer ḥeb ṭep	the chief reader
	sem	name of a priest
	setem	name of a priest
	ur χerp ḥem	title of the high priest of Memphis
	ān	scribe
	ān neter ḥet	scribe of the temple
	ān neter śāt	scribe of holy books
	ḥer	chief, president
	menfit (*māśa*)	soldiers (rank and file)
	qen	soldiers picked for bravery
	rem[*θ*]	men and women
	re[*m*]*θ*	men and women
	tememu	mortals
	reχit	men and women
	pāt	ancestor, noble
	ḥememu	mankind
	ḥrau nebu	all faces (*i. e.*, mankind)
	sa	person
	sat	person (fem.)
	sat ḥemt	woman
	ḥemt	woman

	mut	mother
	menāt	nurse
	sa	son
	sat	daughter
	sen	brother
	sent	sister
	semsu	firstborn
	āu	heir
	mesu	child
	neb	lord
	nebt	lady
	θesemu	greyhound
	maau	cat
	uher	dog, jackal
	āu	dog
	unś	wolf
	sâbi	jackal
	pennu	mouse *or* rat
	ka	bull
	âua	ox
	âḥ	cow, ox
	beḥes	calf

	rerȧ	pig
	ser	ram, sheep
	āa	ass
	ḥetrȧ	horse
	sesemut	horses
	maḥeṭ	antelope
	maḥes	lion
	ȧbi	panther
	ṭebt	hippopotamus
	ābu	elephant
	bȧḥes	wild animals
	āut	quadrupeds
	emsuḥ	crocodile
	ḥentasu	lizard
	ṭart	scorpion
	χeper	beetle
	ārā	uraeus
	fenṭ	worm
	ḥeft	snake
	ṭeṭfet	creeping things
	pi	flea
	aāāni	ape

	habu	ibis
	bâk	hawk
	śent	heron
	śeta	vulture
	apṭ	duck, goose
	ment	pigeon
	bennu	phoenix (?)
	smen	goose
	pai	birds
	remu	fish
	χepanen	fish
	śe	pool
	mer	lake, pool
	sešet	nest
	babat	hole of an animal
	ur	great, exceedingly
	neťeset	little
	neb	all, every
	āšt	many
	āāa	great
	trâ	season
	rek	period, time

	unnet	hour, season
	ḥat	second
	at	minute
	ȧbeṭ	month
	renpit	year
	seṭ	period of 30 years
	ḥen	period of 60 years
	ḥeḥ	millions of years
	ṭetta	everlastingness
	hru ṭuau ḥeru renpit	the 5 epagomenal days
	śat	period of sowing
	pert	period of growing (*i. e.*, winter)
	śemut	period of inundation (*i. e.*, summer)
	χer	cemetery
	mer	pyramid tomb
	ȧsit	tomb
	māḥāit	sepulchre
	useχt	hall, part of a tomb
	uti	coffin
	ṭebu	sarcophagus
	perχeru	funeral offerings

	statet	passage in the tomb
	ȧmḥet	hall of the tomb
	tut	statue, image
	utḥu	altar, table
	ḥesmen	natron
	χet	things, furniture, wealth
	urś	pillow
	ḥetepu	funeral offerings
	utu	tablet, stele
	sāḥ	mummy
	ḥes	singer, mourner
	maāχeru	triumphant, victorious
	bent	harp
	seśeś	sistrum
	ureret	name of a crown
	śuti	plumes
	ḥeťet	white crown
	ṭeśert	red crown
	atfu	the *atef* crown
	seχti	the double crown
	nemmes	the *nemmes* crown
	neχeχu	whip

	θes	a captain
	qem	black
	ḥeťet	white
	ṭešer	red
	χesbeṭ	blue (of lapis-lazuli)
	unemi	right hand
	semeḥi	left hand
	śeps	venerable, sacred
	ȧmaχ	revered
	mert	beloved, friend
	nefer	good, happy
	neťem	pleasant, happy
	benrȧ	sweet
	maā	what is right and true
	menu	monuments
	peru ḥeť	treasury
	śenti	granary
	ḥet	temple
	per	house
	ḥet āat	palace, great house
	ȧuset	place, seat
	sba	door, doorway

	āāui	folding door
	sebχet	large doors, pylons
	nemmat	block of punishment
	χet	staircase
	teχennu	obelisk
	nest	throne
	karȧ	shrine
	ṭemȧt	village
	nut	city
	ťerȧu	bounds, limits
	enti	things which do exist
	unenet	things which shall exist
	uā	one, only
	uāu	alone
	uat	way
	māṭennu	road, way
	mesťemut	eye paint
	maa-ḥrȧ	seer of the face (*i. e.*, mirror)
	sešen	lily
	śeta	secret, hidden
	śāt	book
	ťamā	roll of papyrus

	mesθȧ	writing palette
	pes	ink-jar
	qeś	writing reed
	ānχ	life
	mit	death
	χeft	enemy
	χakȧb	rebel, coward
	ȧm	camp
	pet	bow
	śemert	bow
	ābau	arrow, bolt
	urer	chariot
	sebȧu	fiend
	senb	health
	uťa	strength
	uȧa	boat
	sektet	morning boat of the sun
	āṭeṭ	evening boat of the sun
	ḥemi	rudder
	ḥeqer	hunger
	ȧb	thirst
	sam ta	union with the earth, *i. e.*, funeral

	ȧnet ḥrȧ-k	hail to thee!
	ȧau	adoration
	peḥti	strength
	śefit	might, terror
	āu	joy, gladness
	sen ta	adoration
	ȧn	not
	ben	not
	ȧt	destitute
	sebtet	wall
	feqa	reward, wages
	seqer	prisoner
	ḥeb	festival
	uṭen	offering
	ȧp	messenger, envoy
	ȧnnu	offerings, tribute
	ses	bolt of a door
	meṭu	a word, thing
	betau	bad, wickedness
	ȧsfet	faults, sins
	ṭenḥ	wing
	uteb	furrow, water-course

	neχt	might, victory
	usr	to be strong
	sfenṭ	knife
	nemmat	footsteps
	χāu	crowns
	χeru	terrestrial beings
	ḥeru	celestial beings
	seχeru	plans, schemes
	ṭefau	funeral meals
	χert	things, provisions
	ṭemṭ	all
	χai	defeat
	neh	few
	χesef	to meet, to repulse
	utu	to command
	sa	to know
	ṭer	to destroy
	χāā	to rise, be crowned
	senṭ	to fear
	uaś	to adore
	ḥeḥi	to seek
	χaā	to leave

	seḃ	to pass
	ṭep	to taste
	ȧmen	to hide, be hidden
	qeṭ	to build
	seś	to open
	ānχ	to live
	miṭ	to die
	maa	to see
	setem	to hear
	rerem	to weep
	ṭeṭ	to say, speak
	mer	to love
	mesṭeṭ	to hate
	āḥā	to stand
	ḥems	to sit
	sṭer	to lie down
	χeper	to become
	ȧru	to make
	qemam	to create
	ȧm	to eat
	surȧ	to drink
	θetet	to carry off

	āq	to go in
	per	to come out
	sper	to set out
	i	to come
	atep	to load oneself
	fa	to bear, to carry
	urś	to pass the day
	seχem	to gain the mastery
	ābau	to fight
	sma	to slay, kill
	χeṭbu	to slay
	uben	to rise (of the sun)
	ḥetep	to set
	pesṭ	to shine
	seḥeť	to illumine
	bāḥ	to overflow, to flood
	θes	to lift up
	qa	to be high
	χeṭ	to float down stream
	χent	to sail up stream
	uśebt	to answer
	beṭeś	to be weak, feeble

	ḥāā	to rejoice
	ṭuau	to praise
	smȧ	to announce
	ṭā	to give
	ṭebḥ	to pray, entreat
	ȧpt	to announce
	men	to stablish, to abide
	sam	to unite
	sepṭ	to provide, prepare
	āper	to be provided with
	peṭ	to stretch
	pai	to fly
	peḥrer	to run
	śes	to follow
	seχseχ	to flee
	hab	to send
	śem (*māśem*)	to walk, to travel
	ťa	to set out
	sen	to pass
	seś	to go, to pass by, to go in
	peḥ	to attain, to arrive
	sau	to watch, to guard

	χnemu	to join to
	χent	to sail up stream
	mās	to bring
	tut	to engender
	mes	to bear children
	qem	to find
	meḥ	to fill
	uaḥ	to place
	ȧā	to wash
	neḥem	to save, to carry off
	un	to open
	seχer	to overthrow

GODS AND GODDESSES.

neter, or , or , GOD

, or *neter* god *netert* goddess

, or, , or , or , or *neteru* gods

neterit goodesses *paut neteru* company of the gods

paut neteru ā great company of the gods

paut neteru net'eset little company of the gods

the triple company of the gods

	Ȧusȧr	Osiris
	Ȧuset	Isis
	Ȧp-uat	Ȧp-uat
	Ȧmen	Ȧmen (Ammon)
	Ȧmen-Rā	Ȧmen-Rā
	Ȧmsu or *Min*	Ȧmsu, Min, Khem
	Ȧmsu-Ȧmen	Ȧmsu-Ȧmen
	Ȧmset	Ȧmset
	Ȧni	Ȧni
	Ānθȧt	Anata
	Ȧnpu	Anubis
	Ȧn-ḥeru	Ȧn-ḥeru
	Ānqet	Ānqet
	Ȧtmu	Ȧtmu (Tmu)
	Ȧsṭes	Ȧsṭes
	Iusāaset	Iusāaset
	I-em-ḥetep	Imouthis
	Un-nefer	Un-nefer
	Uaṭet	Uatchet
	Baba	Baba
	Bār	Bār (Baal)

	Bes	Bes
	Ptaḥ	Ptaḥ
	Ptaḥ-Seker-Ȧusȧr	Ptah-Socharis-Osiris
	Maāt	Maāt
	Menθu	Menthu
	Meḥ-urt	Meḥurt
	Mesχenet	Meṣkhenet
	Mut	Mut
	Nu	Nu
	Nut	Nut
	Neb-er-ṭer	Neb-er-tcher
	Nebt-ḥet	Nephthys
	Nefer-Tmu	Nefer-Tmu
	Nit	Neith
	Rā	Rā
	Renenet	Renenet
	Reśpu	Reshpu
	Ḥu	Ḥu
	Ḥāpi	The Nile
	Ḥāpi	Ḥāpi
	Ḥāpi	Apis

	Ḥeruur	Horus the elder (Aroeris)
	Ḥeru-sa-Âuset	Horus, son of Isis (Harsiesi)
	Ḥeru-pa-χarṭ	Horus the child (Harpocrates)
	Ḥeru-maati	Horus of the two eyes
	Ḥeru-χenti-ân-maa	Horus dwelling in darkness
	Ḥeru-χenti-Seχem	Horus of Sekhem
	Ḥet-ḥert	Hathor
	χnemu	Khnemu
	χensu	Khensu
	χensu-nefer-ḥetep	Khensu-nefer-ḥetep
	Sa	Sa
	Seb	Seb
	Sebek	Sebek
	Sept	Sept
	Sefeχet	Sefekhet
	Serqet	Serqet
	Seχetet	Sekhet
	Seker	Socharis
	Set	Set or Sut
	Sati	Sati
	Suteχ	Sutekh
	Śu	Shu

	Śai	Shai
	Qebḥ-sennu-f	Qebḥ-sennu-f
	Ta-urt	Thoueris
	Tanen	Tanen
	Ta-tenen	Tatenen
	Ṭua-māut-f	Ṭuamāutef
	Tmu	Tmu
	Teḥuti	Thoth
	Tefnet	Tefnet

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[1] *Vir.*, *i*, *m*, *n*, *p*, *f*, *t*.

[2] *vir.*, , and which he read *bir*, *ole*, and *osh* or *os*, instead of *ba*, *r* or *l*, and *s*; if we accept the value of *qeb* for as some would do, we must not forget that Young assigned the value of *ke* to this sign.

[3] It was discovered by Mr. J. W. Bankes in 1815, and was removed at his expense by G. Belzoni to be set up at Kingston Hall in Dorsetshire. Both obelisk and pedestal are of red granite; the former is inscribed with one column of hieroglyphics on each side, and the latter with 24 lines of Greek.

[4] Southern Egyptian Gallery, No. 24.

[5] This fact is proved by the fragment of a baked clay tablet, found on the site of the ancient Nineveh, whereon we have a number of cuneiform characters and the original pictures from which they have been developed arranged in parallel columns. The fragment is exhibited in the Nineveh Gallery, Table-case B.

No. K. 8520; for the literature see Bezold, *Catalogue of the Cuneiform Tablets in the Kouyunjik Collection*, vol. II., p. 984.

[6]The first to describe the hieroglyphic characters systematically was the late Dr. Birch. In Bunsen's *Egypt's Place in Universal History*, Vol. 1. London, 1867, pp. 505—579 he quoted, with references, some 890 signs, and gave 201 deter minatives. Lists of characters have also been given by de Rougé, *Chrestomathie Égyptienne*, Paris, 1867, p. 86 ff.; Brugsch, *Hieroglyphische Grammatik*, Leipzig, 1872, pp. 119—138; Loret, *Manuel de la Langue Égyptienne*, Paris, 1889, pp. 113—135; and Erman, *Aegyptische Grammatik*, Berlin, 1894, pp. 171 —193.

[7]For lists of hieratic characters see Pleyte, *Catalogue raisonné de Types Égyptiens Hiératiques*, Leyden, 1865; Levi, *Raccolta dei Segni ieratici Egizi*, Turin, 1880.

[8]For the Demotic characters see Brugsch, *Grammaire Démotique*, Berlin, 1855, p. 18, and plates A. B.C. at the end of the book; Hess, *Der Demotische Roman von Sine* H*a-m-us*, Leipzig, 1888, pp. 190—205.

[9] For proofs of this statement see J. de Rougé, *Mémoire sur l'origine Égyptienne de l'Alphabet Phénicien*, Paris, 1874, 820; Dr. Maunde Thompson, *Handbook to Greek and Latin Palaeography*, London, 1893, plate facing p. 10; Dr. Maunde Thompson in *Facsimiles of MSS. published by the Palaeographical Society*, Series II. plate 101; the article *Alphabetum* (Daremberg and Saglio, *Dictionnaire des Antiquités Grecques et Romanies*, Paris, 1873, p. 188 f.) by F. Lenormant; Isaac Taylor, *The Alphabet*, 2 vols. London, 1883; and Kirchoff, *Studien zur Geschichte des Griechischen Alphabets*, Berlin, 1877.

[10]Among recent contributions to Egyptian phonology the following should be consulted : Brugsch, *Die Aegyptologie*, Leipzig, 1891, p. 42; Erman, *Das Verhältniss des Aegyptischen zu den semitischen Sprachen* (*Zeitschrift d. Deutsch. Morgenl. Gesellsch.* Bd. XLVI.ss. 93—129); and Steindorff, *Das altägyptische Alphabet und seine Umschreibung* (*ibid*. ss. 709—730).

[11]The beginner will find Steindorff's *Koptische Grammatik*, Berlin, 1894, a very useful book; it contains 64 pages of Coptic text and a vocabulary which will carry him on to larger works.

[12]The Coptic alphabet is as follows:— ⲁ *a*, ⲃ *b*, ⲅ *g*, ⲇ *d*, ⲉ *e*, ⲍ *z*, ⲏ *ē*, ⲑ *th*, ⲓ *i*, ⲕ *k*, ⲗ *l*, ⲙ *m*, ⲛ *n*, ⲝ *x*, ⲟ *o*, ⲡ *p*, ⲣ *r*, ⲥ *s*, ⲧ *t*, ⲩ *y*, ⲫ *ph*, ⲭ *kh*, ⲯ *ps*, ⲱ *ō*, ϣ *sh*, ϥ *f*, ϩ *ḥ*, ϫ *h*, ϭ *dj*, ϯ *tch*, ϧ *ti*.

TEXTS

WITH INTERLINEAR TRANSLITERATION

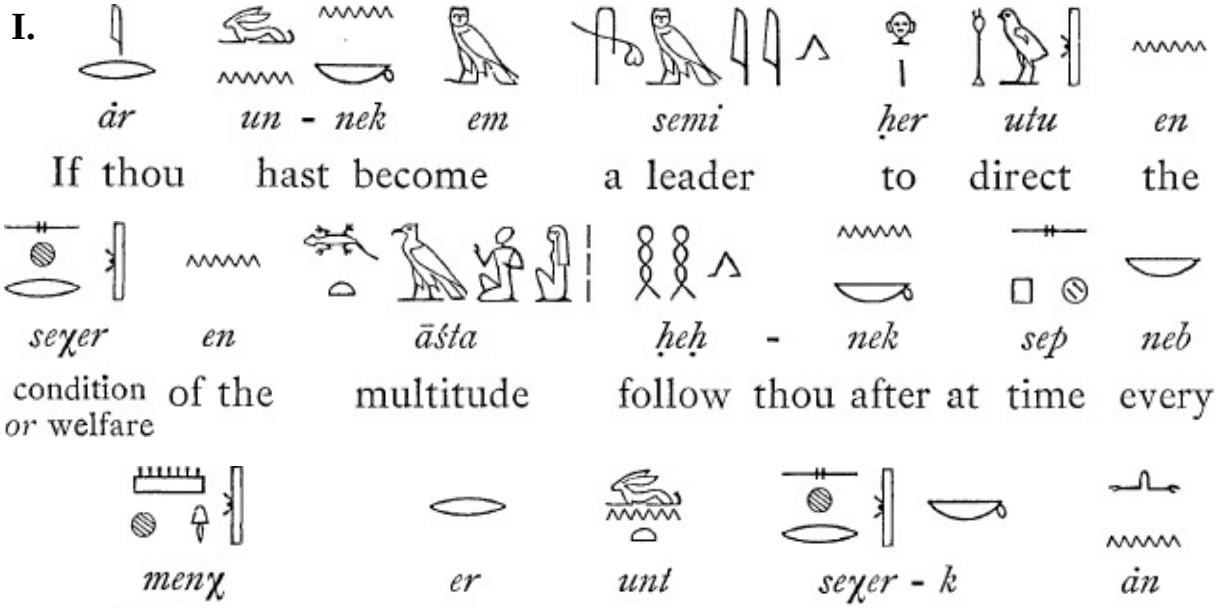
AND WORD FOR WORD TRANSLATION

EXTRACTS FROM THE PRISSE PAPYRUS.

Maxims of Kaqemna and Ptaḥ-ḥetep.

[IIIrd and Vth dynasties.]

I.



ȧr *un* - *nek* *em* *semi* *ḥer* *utu* *en*

If thou hast become a leader to direct the

seχer *en* *āśta* *ḥeḥ* - *nek* *sep* *neb*

condition *or* welfare of the multitude follow thou after at time every

menχ *er* *unt* *seχer* - *k* *ȧn*

a gracious bearing, so that may be thy behaviour without

āu *ȧm-f* *ur* *maāt* *uaḥ* *ťat*

harshness in it. Great is right, stablished and mighty,

ȧn *χenent* *ťer* *rek* *Ȧusȧr* *ȧr*

and never hath been shaken since the time of Osiris.[1] **II.** If

seka - *nek* *ṭer* *em* *seχet* *ṭā* *set*

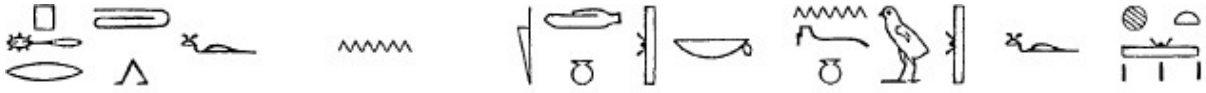
plough-land is to thee gather in the field what hath given

neter *ȧr* *un* - *nek* *em* *sa* *ȧqer* *ȧri* - *k*

God.[2] **III.** If thou wouldst be a man perfect make thou

sa *en* *semam* *neter* *ȧr* *met* - *f*

[thy] son to please God. If he directeth straight



peχar-f *en* *qeṭ* - *k* *ennu* - *f* *χet-*

his course according to thy example, and he dealeth in thy

k *er* *ȧuset* *ȧri* *ȧri* - *nef* *bu* *neb*

affairs in the place *or* way belonging thereto, do unto him thing every

nefer *sa* - *k* *pu* *nesu* *set*

good, for thy son is he belonging unto the seed

ka - *k* *ȧm-k* *āuṭ* *ȧb-k* *er* - *f*

of thy person. Do not thou remove thy heart from him,

ȧu *metu* *ȧri* *senθi* *ȧr*

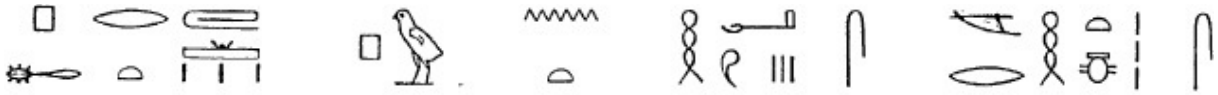
[for it] is [thy] seed [which] maketh appeal [to thee].[3] **IV.** If thou

ȧqer - k *ḳer - k* *per - k* *mer - k* *ḥemt-*

wouldst be perfect possess thou thy house, love thou thy

k *em* *χen* *meḥ* *χat - s* *ḥebs - s*

wife without defect. Fill her belly, clothe her,



peχaret *pu* *ent* *ḥāu - s* *merḥet - s*

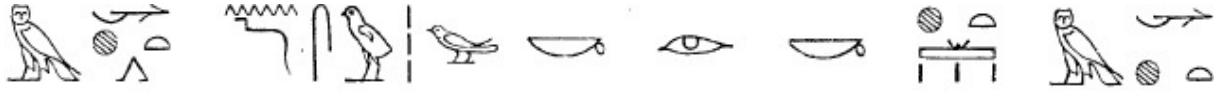
the medicines (?) are [these] of her members. Anoint her,

āu *ȧb - s* *trȧ* *en* *unnet - k* *aḥet*

gladden her heart [during] the time of thy existence. A field

pu *χut* *en* *neb - s* *ȧr* *āāa - k*

is she creditable to her lord.[4] **V.** If thou hast become



emχet *neṯesu - k* *ȧri - k* *χet* *emχet*

great after thou wast lowly, and hast gotten wealth after

ḳat *ṭep* *ȧmm* *nut* *reχt - nek*

poverty, [being] head in the city, take heed that thou dost

em *seśau* *χepert* - *nek* *χentu* *em*

not turn to [thy] profit thy having attained dominion; let not

kefa *ȧb-k* *ḥer* *āḥā* - *k* *χeper-*

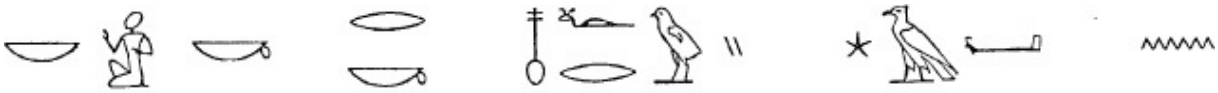
be hardened thy heart through thy elevation (?), for thou hast

nek *mer* *seṗṭ* *neter*

become [only] the steward of the goods of God.[5] **VI.**

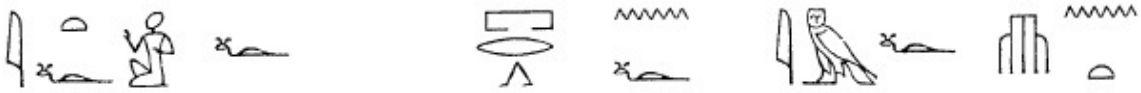
ȧri *ṭeṭet*

Perform the command



neb - *k* *er-ek* *nefer-ui* *sba* *en*

of thy lord to thee. Doubly good is the instruction of



ȧtf - *f* *per* - *nef* *ȧm* - *f* *χent*

his (*i. e.*, a man's) father [for] he hath come forth from him from

ḥāu - *f* *ṭeṭ* - *nef* *nef* *ȧu* - *f* *em* *χat* *er*

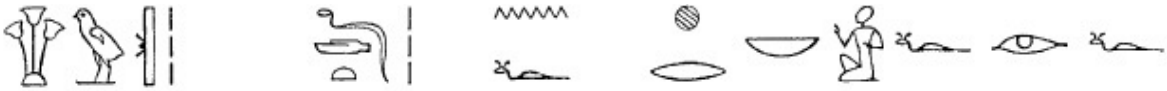
his body. [What] he saith to him let it be within [him] to

āu *ur* *ȧrit - nef* *er* *ťeṭet - nef*

its fulness greatest, let him do more than his words.

māk *sa* *nefer* *en* *ṭāṭā* *neter* *rā*

Verily a son good [is] of the gifts of God, [he] doeth



ḥau *ťeṭet - nef* *χer* *neb - f* *ȧri - f*

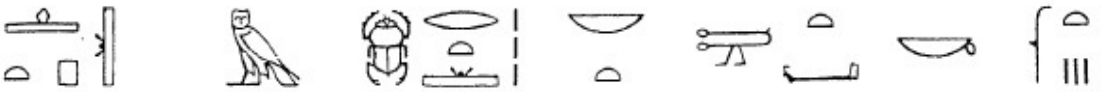
over and above [what] he hath said. Before his lord he doeth right

maā *ȧri* *en* *ȧb - f* *er* *nemtet - f*

and truth, and worketh his heart in his steps.

mȧ *peḥ - kuȧ* *ḥāu - k* *uťa* *suten*

In this manner have I arrived. Thy limbs will be sound, the king



ḥetep *em* *χepert* *nebt* *θet - k* *renput*

will be satisfied with [thy] doings all, thou wilt gain years

em *ānχ* *ȧn* *śer* *ȧrit - nȧ* *ṭep* *ta*

of life without diminution. I have passed upon earth.

θet - nȧ renput C + X *em ānχ en ṭāṭā en*

I have gained years 110 of life, for bestowed the

suten ḥest χent ṭepu - āui

king [upon me] favours above those who were before [me],

mā ȧrit maāt en suten er ȧuset

for [I was] working right and truth for the king unto the place

ȧmaχ [1] *iu - f pu ḥāt - f er*

of felicity. It has gone out [from] its beginning to

(*i. e.*, the tomb). (*I. e.*, here endeth the book)

peḥ - f mȧ qemiu em ān ȧr

its end, even as it is found in writing.[678] **VII.** If

enti nebt em ān ḥer pa śeftu

every thing which is in writing upon this book

setem - set mȧ ťeṭ-ȧ set em sen ḥau

be heard it *or* obeyed as I have said it, {and the listeners} advance to add

ḥer *śaat* *un* *ȧn* *sen* *ḥer* *erṭāt* *set* *ḥer*

unto good counsels, and they are for placing it in

χat - *sen* *un* *ȧn* *sen* *ḥer* *seśeṭet* *set* *mȧ*

themselves, and they are for reciting it according

enti *em* *ān* *un* *ȧn* *nefer* *set* *ḥer* *ȧb* - *sen*

to what is in writing, shall good be it to their hearts

er *χet* *nebt* *enti* *em* *ta* *pen* *er* *ťer* - *f*

more than thing any which is in earth this to the whole of it,

un *ȧn* *āḥā* - *sen* *ḥems* - *sen* *χeft* *āḥā*

[whether] they stand [or whether] they sit. Then

en *ḥen* *en* *suten net* (or *bȧt*) *Ḥunȧ* *menȧ* - *nef*

the Majesty of the King of the North and South, Ḥunȧ, died, and

āḥā *en* *seāḥā* *ḥen* *en* *suten net* (or *bȧt*) *Seneferu*

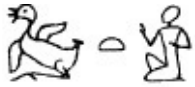
arose the Majesty of {the King of the North and South} Seneferu

em *suten* *menχ* *em* *ta* *pen* *er* *ťer - f*

as a king gracious in earth this to the whole of it,

āḥā *en* *erṭā* *Kaqemnȧ* *mer* *nut*

was given (*i. e.*, constituted) Kaqemnȧ superintendent of the town



ťat

and governor.[9]

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[1] Plate VI., ll. 3–5.

[2] Plate VII., l. 5.

[3] Plate VII., ll. 10–13.

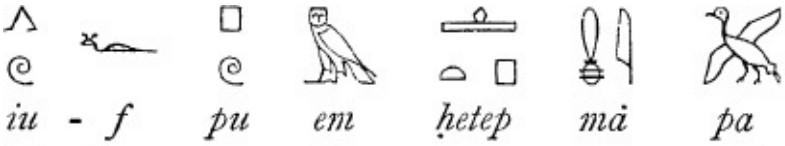
[4] Plate X., ll. 5.

[5] Plate XIII., ll. 6–8.

[6] Plate XIX., ll. 3–8.

[7] Plate XIX., l. 9.

[8] This is colophon. Another reads:–



iu - f *pu* *em* *ḥetep* *mȧ* *pa*

It hath gone out in peace according to what

qemu

was found, *i. e.*, here happily endeth an exact copy.

[9] Plate II., ll. 4–9.

EXTRACTS FROM THE PYRAMID TEXTS.

Pyramid of Unâs.

[Vth dynasty.]

I.

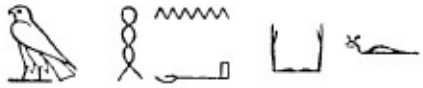
ṭ *nek* *su* *em* *ṭert* - *k*

Line 3. Place thou it in thy palm.

II.

seb

4. Goeth



Ḥeru *ḥenā* *ka* - *f*

Horus with his *ka* (*i. e.*, double *or* genius).

III.

ā *ka* - *k*

7. The hand of thy *ka* [is]

embaḥ - *k* *ā* *ka* - *k* *emχet* - *k*

before thee, the hand of thy *ka* [is] behind thee.

IV.

iu-

11. I have

nȧ *ȧn* - *nȧ* *nek* *maat* *Ḥeru* *qeb* *ȧb* - *k*

come, I have brought to thee the eye of Horus, refresh thy heart

χer - s *ȧn - nȧ* *nek* *s* *χer* *ṭebti - k*

with it ; I have brought to thee it beneath thy sandals.

V. **VI.**

ȧṭep - k *ṭept - f* *χent* *neter ḥet*

14. Taste thou its taste in the divine dwellings.

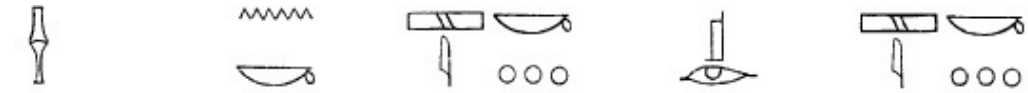
re - k

20. Thy mouth

re *en* *ḥebes* *ȧrt* *hru* *mes-f*

[is] the mouth of a calf of milk [on] the day of his birth.

VII.



χerp - *nek* *śȧk* *Ȧusȧr* *śȧk*

29. Are presented to thee the nipples of Osiris, the nipples

em *ṭep* *mentʿ* *en* *Ḥeru* *en* *ṭet - f* *[a]m - nek*

upon the breast of Horus of his body, thou seizest [them]

ȧr *re - k*

with thy mouth.

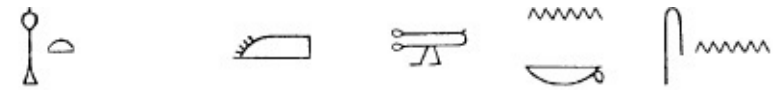
VIII.

qebḥ - k *ȧpen* *Ȧusȧr*

32. Thy libations [are] these, Osiris,

qebḥ - *k* *ȧpen* **IX.** *[a]m* *maati* *Ḥeru*

thy libations [are] these. 37. Grasping the two eyes of Horus,



ḥeťet *qemt* *θet* - *nek* - *sen* **X.**

the white and the black thou carriest off them.

ḥetep-

39. Make offering

nek . . . . . **XI.**

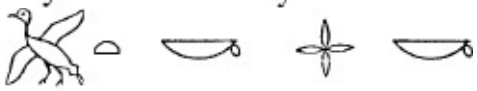
to thee North and South.

χerp - *nek* *ȧbeḥu* *Ḥeru*

41. {Are presented to thee} the teeth of Horus

ḥeťu *ḥu* *re* - *k* **XII.**

white, they furnish thy mouth.



pat - *k* *un* - *nek*

42. Thou existest, thou art.

XIII. **XIV.**

pat *ent* *uṭen*

42. A cake of offering.

seχu - *θ* *su*

62. Make strong thou him

χer - *θ* *ṭā* - *θ* *seχem* - *f* *em* *ťet* - *f*

with thyself, grant thou that he may gain power over his body.

ṭā - *θ* *śāśet* - *f* *em* *maati* **XV.**

Grant thou that he may be open in his two eyes.

baqet

170. The olive tree

ȧmt *Ȧnnu* **XVI.**

in Heliopolis.

ȧn *ȧb* *ȧn* *ḥeqer* - *f*

172. Not let thirst, not let him hunger,

ȧn *sȧr* *ȧb* *en* *Unȧs* **XVII.**

not let be sad the heart of Unȧs.

χefā - *sen*

176. They shall grasp

erṭā - sen - nef *am - sen* *ṭā-*

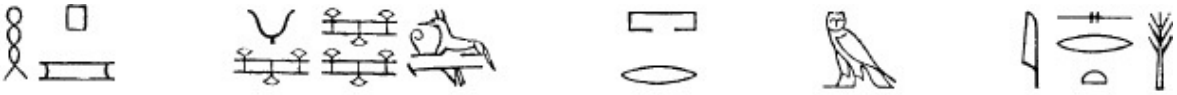
and they shall give to him [what] they have taken, they shall

sen *nef* *peru* *beti* *ta* *ḥeqt* *en* *entet* *en*

give to him wheat, barley, cakes, ale of that which [is] of

Unâs **XVIII.** *seṭaa* *ur* *per* *em*

Unâs. 187. Trembler mighty coming out of



Ḥep *Âp-uat* *per* *em* *Âsert*

Ḥep (Nile), Âp-uat coming forth from Âsert.

XIX.

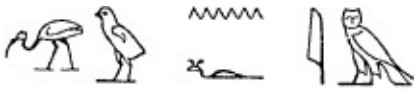
uāb *re - f* *śesau* *pen* *âm* *re - f*

188. Pure is his mouth [and] tongue this in his mouth.

XX.

ī-nef *ân* - *nef* *θen* *ta* *en*

200. He hath come, he hath brought to you the bread which



qemu - *nef* *âm* **XXI.**

he hath found there.

ha *ȧn* *śem* - *nek* *ȧs*

206. Hail! Not hast thou gone, behold,

met - *θ* *śem* - *nek* *ānχet* *ḥems* *ḥer* *χenṭ* *Ȧusȧr*

dead, thou hast gone alive to sit upon the throne of Osiris.

āāui - *k* *em* *Tem* *menui* - *k* *em* *Tem*

Thy arms [are] of Tem, thy shoulders [are] of Tem,

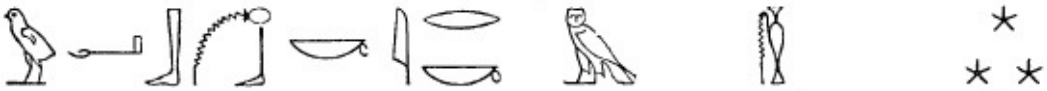
χat - *k* *em* *Tem* *sa* - *k* *em* *Tem* *peḥ* - *k*

thy body [is] of Tem, thy side [is] of Tem, thy back [is]

em *Tem* *reṭ* - *k* *em* *Tem* *ḥrȧ* - *k* *em* *Ȧnpu*

of Tem, thy feet and legs [are] of Tem, thy face [is] of Anpu.

XXII.



uāb - *k* *ȧrek* *em* *qebḥ* *sbau*

210. Thou art pure therefore with the cool water of the stars.

XXIII.

kȧu - nek ḥenmemet uθes - neku

211. Cry to thee the heavenly ones, lift thee up the

ȧχem - seku ȧaq ȧrek ȧr bu χer

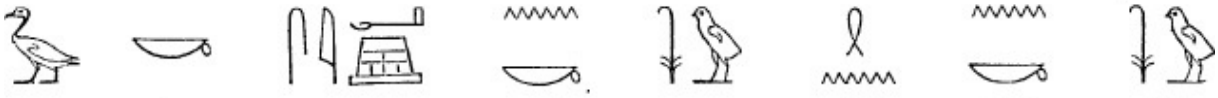
never-setting stars, enter then into the place containing

ȧt - k bu χer Seb **XXIV.**

thy father, the place containing Seb.

i - nek

232. Hath come to thee



sa - k sȧā - nek su śen - nek su

thy son, thou hast received him, thou hast grasped him

em χennu ā - k sa - k pu en ťet - k en

in thy hand, thy son is he of thy body for

ťetta **XXV.**

ever.

ȧp - f *ȧbu* *neḥem - f* *kau* *neḥeb - f*

233. He judgeth hearts, he punisheth *ka*'s, he subdueth

kau **XXVI.**

ka's.

ta - f *re - f* *ṭeṭ* *en* *Seb*

234. His bread of his mouth [is] the word of Seb

per *em* *re* *en* *neteru* **XXVII.**

coming forth from the mouth of the gods.

Tem

240. O Tmu,

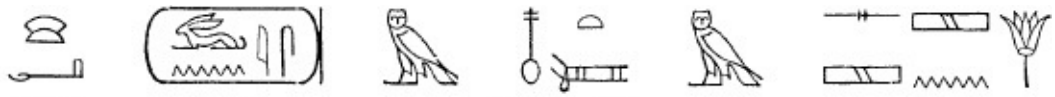
sa - k *pu* *enen* *Ȧusȧr* *ānχ - f* *ānχ* *Unȧs*

son thy is this Osiris. If he (*i. e.*, Tmu) liveth, liveth Unȧs

pen *ȧn* *met - f* *ȧn* *met* *Unȧs* *pen*

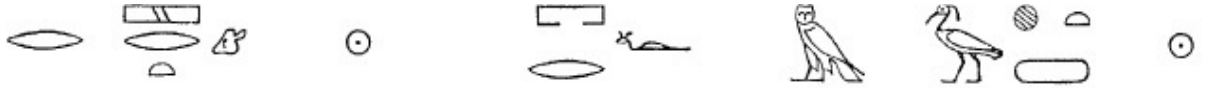
this; if not he dieth, not dieth Unȧs this.

XXVIII.



χāā *Unás* *em* *Nefer-Tem* *em* *seśśen*

396. Riseth Unás like Nefer-Tmu from the lily



er *śert* *Rā* *per - f* *em* *χut* *hru*

to the nostrils of Rā, he cometh forth from the horizon day

neb *ābu* *neteru* *en* *maa - f* **XXIX.**

every, pure [are] the gods at the sight of him.

per

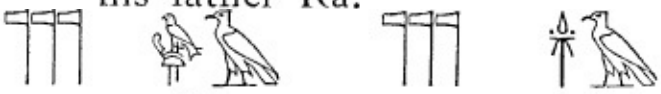
493. Cometh

Unás *ḥer* *maqat* *ten* *ȧ* *ȧrit* *en* *nef*

forth Unas upon ladder this which hath made for him

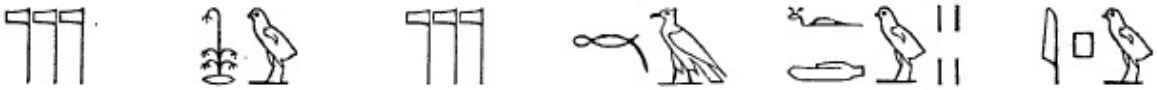
ȧt - f *Rā* **XXX.**

his father Rā.



neteru *Ȧmenta* *neteru* *ȧba*

574. O gods of the west, O gods of the east,



neteru *resu* *neteru* *meḥta* *fṭu* *ȧpu*

O gods of the south, O gods of the north, four these [who]

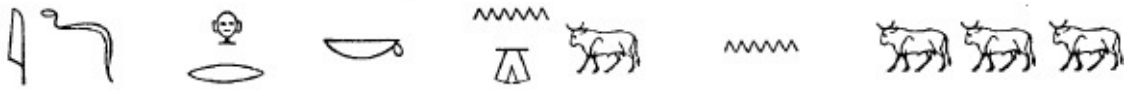
seχen *taiu* *uāb*

embrace the four quarters of earth holy.

Pyramid of Tetȧ.

[VIth dynasty.]

I.



ȧneṭ *ḥrȧ* - *k* *neḳ* *en* *neḳu*

45. Homage to thee, O bull of bulls, [when]

ȧri - *k* *per* *ȧu* *neṭer* - *θu* *Tetȧ* *ḥer* *seṭ* - *k*

thou makest an exit seizeth thee Tetȧ by thy tail.

II.

ȧneṭ *ḥrȧ* - *k* *aḳeb* *ur* *nu* *neteru*

86. Homage to thee, O celestial deep mighty of the gods,

sem *ḥenmemet* *seḥetep* - *k* *remθ*

fashioned of heavenly beings (?), thou makest to be at peace men

neteru *en* *Tetȧ* *ṭā* - *sen* *nef* *χet* *neb*

and gods with Tetȧ, they give to him things (*i. e.*, offerings) of all [kinds].

III.

uṭen *χet* *en* *Tetȧ* *suten* *ḥetep*

149. An offering of sepulchral meals to Tetȧ! Royal oblation

ṭā *Seb* *ḥetep* *ṭā* *en* *Tetȧ* *pen* *ṭā* - *nek*

give, O Seb, an oblation give to Tetȧ this. Grant thou

māt *nebt* *uaḥt* *ta* *ḥeqt* *nebt*

gifts all [and] the placing of cakes and ale [of] all [kinds]

mert - *k* *nefert* - *nek* *ȧm* *χer* *neter*

[which] thou lovest, {with which} thou art pleased there before the god

en *ṭet* *ṭetta* **VI.**

for ever and ever.

un - *nek* *āā* *pet*

160. Thou hast opened the doors of heaven,

seneχebχeb - nek qau uru seθa - nek

thou hast drawn back the bolts mighty, thou hast lifted

ṭebet meḥat āat ḥrȧ - k em sab

the seal of the door great. Thy face is like a jackal,

χebset - k em maḥes ḥems - k ḥer χenṭ - k

thy hind part is like a lion, thou sittest upon thy throne

pu **V.**

this.

ha Ȧusȧr Tetȧ āḥā θes - θu

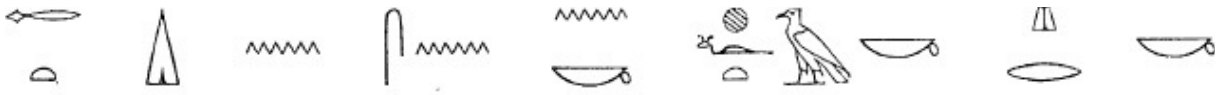
273. Hail Osiris Tetȧ! Stand up, rise up thou,

mes - en - θu mut - k Nut sek uaḥ-en-

hath given birth to thee thy mother Nut. Behold, hath placed

nek Seb re - k ȧnet - θu paut neteru

for thee Seb thy mouth. Hath avenged thee the cycle of the gods



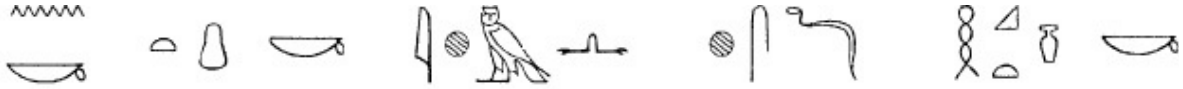
āat ṭā - en - sen nek χefta - k χer - k

great, given have they thee thine enemy beneath thee.

VI.

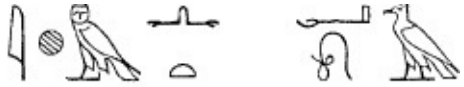
uχa - nek ta ȧr ȧf - k seśep-

288. Thou hast sought through the earth for thy meat, thou hast



nek ta - k ȧχem χeseť ḥeqt - k

received thy cake [which] never mouldereth away, thy ale



ȧχemet āua

[which] never stinketh.

FROM THE TOMB OF ḤER-KHUF AT ASWÂN.

[VIth dynasty.]

ṭeṭ - f *hab - nuȧ* *ḥen en* *Mer-en-Rā*

He saith : Sent me the Majesty of Mer-en-Rā

ḥenā *tef-[ȧ]* *smer* *uāt* *χer ḥeb* *Ȧrȧ* *er*

with my father the "friend one", the "reader" Ȧrȧ to the

Ȧmam *er* *āba* *uat* *er* *set* *ten* *ȧu*

land Ȧmam, to open out a road into country this ; [I]

ȧri - s *en* *ȧbeṭ seχef* *ȧn - nȧ* *ȧnnu* *neb*

did it in months seven, I brought offerings of all kinds

ȧm *seuaṭ* *qāḥ* *ḥeset* *ḥer-s* *āāa* *urt*

thence {making / abundant} gifts. I was praised for it exceedingly much.

hab - uȧ ḥen-f em sennu sep uā - k

Sent me his majesty a second time and I was by myself.

per - nȧ ḥer uat Ābu ha - nȧ em

I set out by way of Elephantine, I returned through

Ȧrθet Mesχer Terres Ȧrθeθ em

Ȧrθet, Meskher, Terres [and] Ȧrθeθ in

. . . . . *ȧbeṭ χemennu ha ȧn - nȧ ȧnnu em*

. . . . . months eight ; returning I brought offerings from

set ten er āāat urt ȧtu sep

country this exceedingly many. [At] no time (*i. e.*, never)

ȧnt mȧtet er ta pen ṭer baḥ ha - nȧ

was brought the like to country this in times of old. I returned

em χerau per . . . . . Set Ȧrθet

through the conquered districts of . . . . . Set and Ȧrθet,

āba - nȧ *setu* *peten* *ȧn* *sep* *qemi* *ȧri*

I penetrated countries these ; [at] no time was it found to have been

en *smer* *mer* . . . . . *neb* *per*

made by a "friend" and superintendent of . . . . . any an advance

er *Ȧmam* *hab* - *nuȧ* *ḥen* - *f* *em*

to Ȧmam country. Sent me his majesty a

χem *pu* *sep* *er* *Ȧmam* *per* - *nȧ* *em*

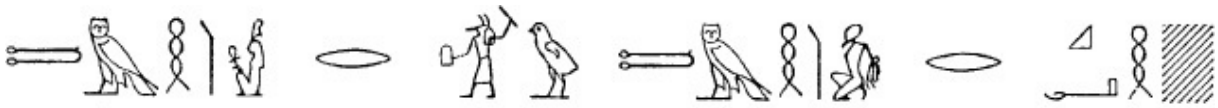
third time to Ȧmam country, I set out through

ḥer *uat* *Uḥat* *qem* - *nȧ*

. . . . . by the way of Uḥat. I found the

Ȧmam *śem* *eref* *er* *ta*

prince of Ȧmam going then to the land



θemeḥ *er* *ḥu* *θemeḥ* *er* *qāḥ*

of Themeḥ to smite Themeḥ [even] to the limit

ȧmentet *en* *pet* *per* - *k* *em-sa* - *f* *er* *ta*

western of heaven. I went forth after him to the land

Themeḥ *seḥetep* - *nȧ* *su* *er* *un* - *f* *ḥer*

of Themeḥ, I pacified it so that it was for

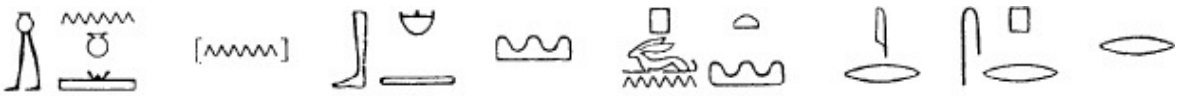
ṭua *neteru* *neb* *en* *ȧθu*

adoring gods all of the Prince.

II.

mer *ḥen* *maa* *ṭenḳ* *pu* *er*

Desireth the Majesty to see pigmy this from



ȧnnu *en* (?) *Bata* *Punt* *ȧr* *sper* *er*

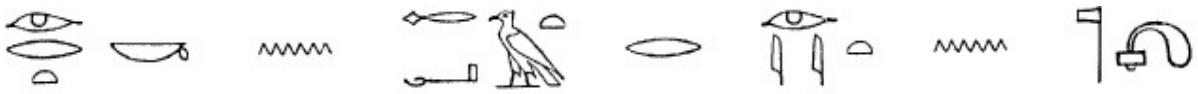
the offerings of Bata country and Punt. If thou arrivest at

ta - *k* *er* *χennu* . . . . - *k* *ṭenḳ* *pu*

thy country [and] at the palace and bringest pigmy this

mā-k *ānχ* *ȧu* *senb* *ȧu* *ḥen* *er*

with thee living being in good condition, is the Majesty for



ȧrit - k *en* *āāat* *er* *ȧrit* *en* *neter net*

making thee greater than was made the treasurer

Ba-ur-Ṭeṭṭeṭ *em* *rek* *Ȧssȧ* *χeft* *ȧuset ȧb*

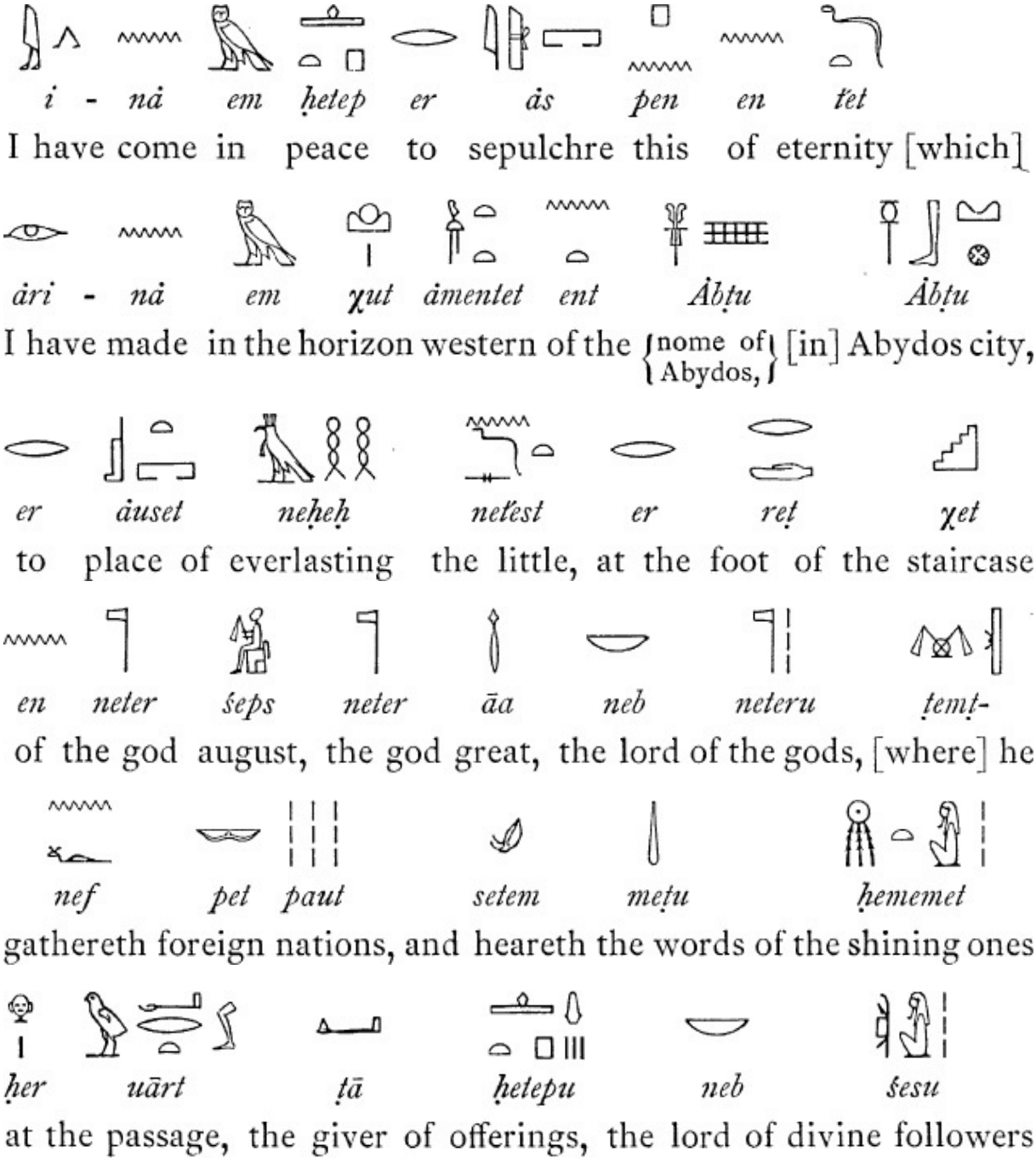
Ba-ur-Tattu in the time of Ȧssa conformably to the desire

ent *er* *maa* *ṭenḳ* *pu*

of [the Majesty] to see pigmy this.

FROM THE STELE OF ABU.

[XIth dynasty.]



āśta *śent* *en* *menfitu* *i* - *nef* *entet*

many, and of a company of soldiers. Come to him that which is [and]

ȧtet *χent* - *Ȧmenta* *ka* *Ȧbṭu* *neb*

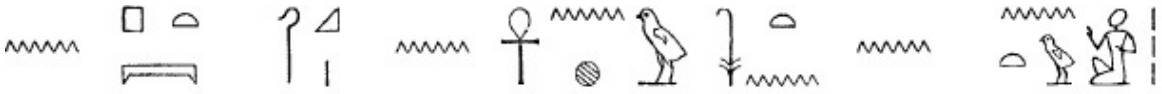
{that which is not,} the dweller in Ȧmenta, the bull {of the nome Abydos,} the lord

ȧm *baḥ* *ser* *pat* *ḥer ṭep* *neteru*

{of those who are in the presence,} prince of those who have been, ruler of the gods

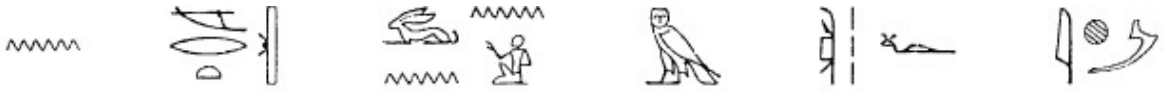
ťerti *āu* *neḥeḥ* *Ḥenti* *neteru* *χerp* *āa*

of old, heir everlasting, O Ḥenti of the gods, prince great



en *pet* *ḥeq* *en* *ānχu* *suten* *en* *entu*

of heaven, governor of the living, king of those who exist.



en *merť* *un-nȧ* *em* *śesu - f* *ȧmaχ*

Through love of my being among his followers revered,

ȧri - *ȧ* *ḥer seśeta* *em* *ḥebu - f* *neb* *em*

I made myself chief of the mysteries at his festivals all, and at

neṯemtet-f *neb* *ṯeṭ* *en* *Ȧmentet* *nefert* *iu* *em*

processions his all, [and] saith the Amenta beautiful : Come in

ḥetep *χu* *neter* *er* *sāḥ* *menχ*

peace, O beatified one, divine one, to a glorified body perfect,

neter uḥemu *reχ* *re - f* *emm* *ānχu* *χent*

divine herald, knowing his mouth among the living, pass through

ȧuset *neb* *em* *Ȧmentet* *er* *bu* *ȧmt* *en* *neter* *pen*

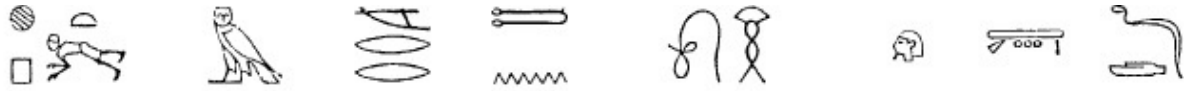
place every in Amenta to the place in which god this [is]

ȧm *ṯer entet - k* *it* *em* *ḥetep* *āper* *em* *χet-*

there, because thou comest in peace provided with wealth

nek *ȧ* *ānχu* *ṭep* *ta* *mereru* *ānχ* *mesṯet*

thy. Hail living ones on earth [who] love life, [who] hate



χept *em* *merer - θen* *uaḥ* *ṭep* *ta* *ṯeṭ-*

destruction by reason of love your of remaining upon earth, say

ten *χa* *ta* *les* *en* *ȧmaχ*

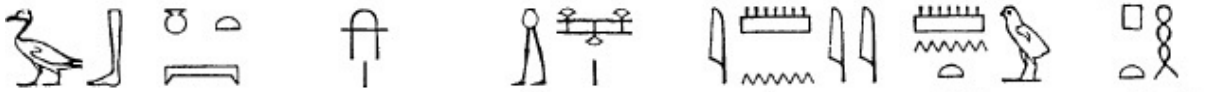
ye : Thousands of cakes and vessels of ale [be given] to the revered

Ābu *er* *erper* *en* *Rā* *χent - Ȧmenta* *Ȧp-*

Ābu in the temple of Rā, of Khent-Amenta, of Ap

uat *Śu* *Tefnet* *Teḥuti* *Seker* *Ḥemen* *Sept*

uat, of Shu, of Tefnet, of Thoth, of Seker, of Ḥemen, of Sept,



Seb *Nut* *Ḥetep* *Ȧn-ḥeru* *Ȧmeni* *Mentu* *Ptaḥ*

of Seb, of Nut, of Ḥetep, of Ȧn-ḥeru, of Ȧmeni, of Mentu, of Ptaḥ,

Ȧnpu *Seχi* *res* *Ḥeru* *Ḥeru meḥ* *Unχert*

of Anubis, of Sekhi, {of Horus of the South,} {of Horus of the North,} of Unkhert,

paut *ent* *Seśeta* (?) *Ḥeqet* *Ḥet - ḥert* *Repit*

{of the cycle of the gods,} of Neith, of Sesheta, of Ḥeqet, of Hathor, of Repit,

Nebt-ḥet *Sebt*

of Nephthys, of Sebt.

INSCRIPTION OF ȦṬA.

[XIIth dynasty.]

renpit *ȧbeṭ χemt* *Śemu* *hru* *χemt* *iut* *smer* *uāt*

Year . . . . month three of summer, day three, came the "friend one",

mer *ȧḥ* *Ȧṭȧ* *er* *sehat* *ȧner* *en*

the overseer of cattle Ata to bring down a stone for

neter *meri* *erpā* *ḥā* *χer-ḥeb* *smer*

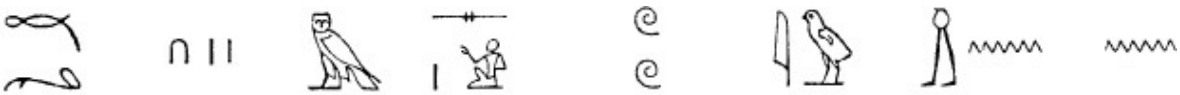
the god-beloved, {the hereditary prince,} the duke, {the chief reader,} the "friend

uāt *mer* *res* *mer* *neter ḥen*

one", the governor of the south, the overseer of the priests

Ȧmsu *ťatu* - *ȧqer* *ȧu* *seha* - *ni* *nef* *ȧner*

of Amsu (*or* Min), Tchaut - ȧqer. I brought down to him a stone



meḥ *XII* *em* *sa* *CC* *ȧu* *ȧn* - *nȧ*

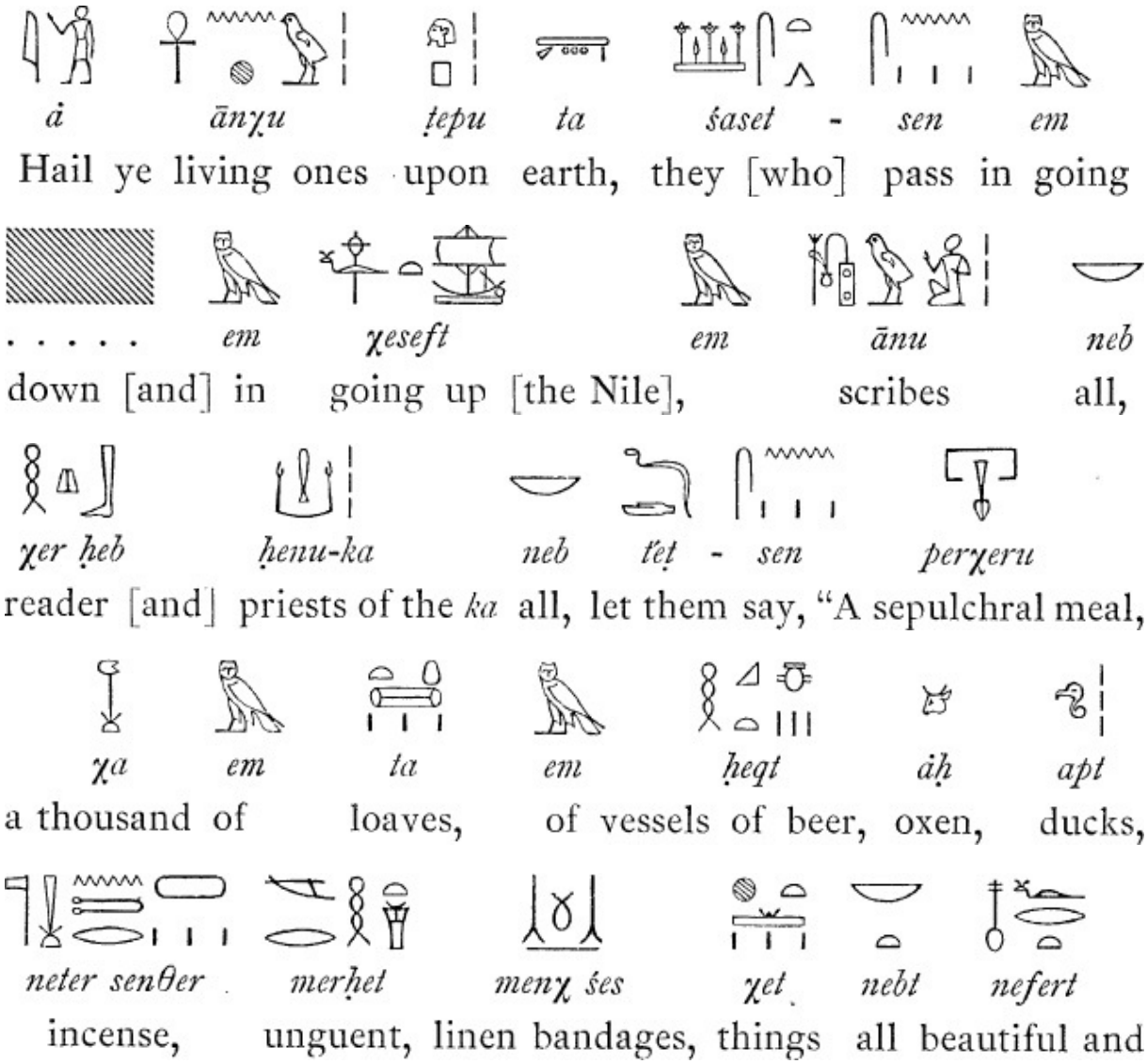
of cubits twelve with men two hundred, I brought

ȧḥ	*sen*	*maḥeṭ*	*L*	*ār*	*ṭua*
oxen	two,	gazelles	fifty,	stags	five.

ADDRESS TO THE LIVING BY KHNEMU-ḤETEP.

From his tomb at Beni-hasan.

[XIIth dynasty.]

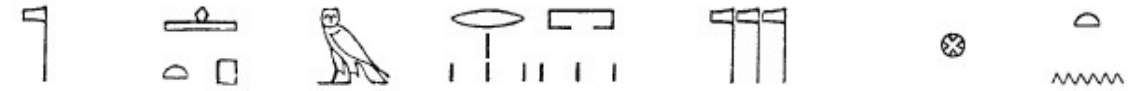


ābt *ānχ* *neter* *ȧm* *en* *ka* *en* *ȧmaχ*

pure liveth god on them to the *ka* of the revered one,

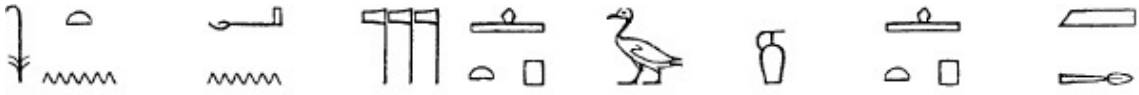
meti *en* *sa* *seḥeṭ* *neter ḥet* *χerp*

arranger of the *sa* order of priests, inspector of the temple, chief of



neter *ḥetep* *em* *eru-peru* *neteru* *nut* *ten*

the divine offerings in the temples of the gods of city this,



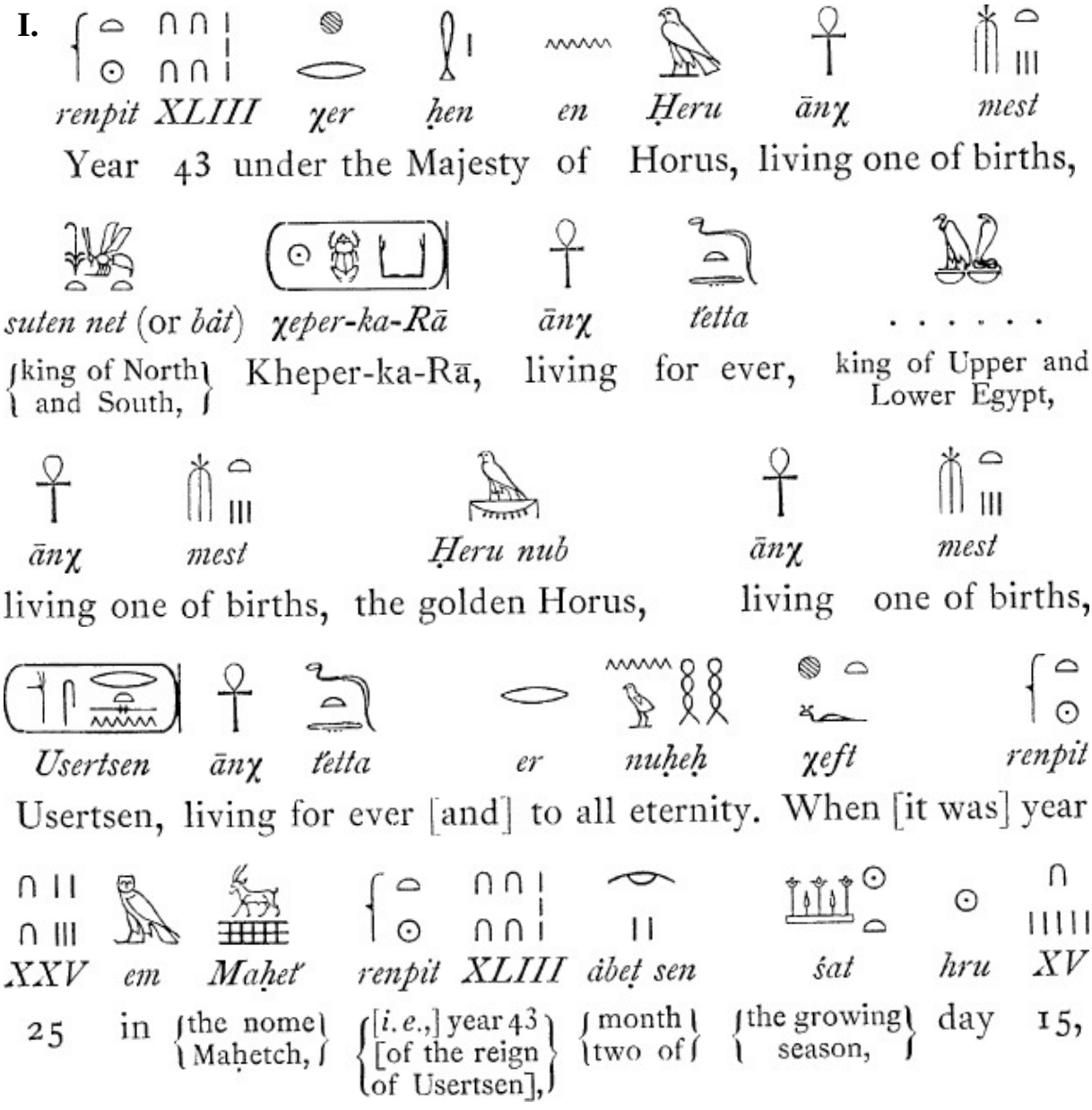
suten *ān* *Neteru-ḥetep* *sa* *χnemu* - *ḥetep* *maāχeru*

the royal scribe, Neteru-ḥetep's son Khnemu-ḥetep, triumphant."

FROM THE TOMB OF ȦMENI-EM-ḤĀT AT BENI-HASAN.

[XIIth dynasty.]

I.



renpit XLIII χer ḥen en Ḥeru ānχ mest

Year 43 under the Majesty of Horus, living one of births,

suten net (or *bât*) *χeper-ka-Rā* *ānχ* *ťetta* . . . . . .

king of North and South, Kheper-ka-Rā, living for ever, king of Upper and Lower Egypt,

ānχ *mest* *Ḥeru nub* *ānχ* *mest*

living one of births, the golden Horus, living one of births,

Usertsen *ānχ* *ťetta* *er* *nuḥeḥ* *χeft* *renpit*

Usertsen, living for ever [and] to all eternity. When [it was] year

XXV em Maḥeť renpit XLIII ȧbeṭ sen śat hru XV

25 in the nome Maḥetch, [*i.e.*,] year 43 [of the reign of Usertsen], month two of the growing season, day 15,

II.

śes - ȧ *neb - ȧ* *χeft* *χent - f* *er*

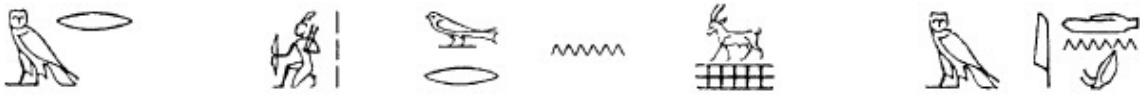
I followed my lord when he went up the Nile to

seχert *χeft - f* *em* *satu* *fṭu*

defeat his foes among the strange peoples four, [and]

χent - nȧ *em* *sa* *ḥā* *net* (or *bȧt*) *net* (?)

I went up as the son of the prince [being] a royal {chancellor,}



mer *menfitu* (or *māśa*) *ur* *en* *Maḥeṭ* *em* *ȧṭen*

[and] general of the soldiers great of the {Maḥetch nome,} [and] as a deputy

sa *ȧtef* *ȧauu* *χeft* *ḥestet*

person of [my] father old, under the favour [which I had]

em *suten per* *mertu - f* *em* *setep - sa*

in the royal house, {and the love [shown] to him} in the council chamber.

sen - ȧ *Kaś* *em* *χentit* *ȧn-*

I traversed Kush (Ethiopia) in going up the Nile, I brought

nȧ *ťeru* *ta* *ȧn* - *nȧ* *ȧnnu*

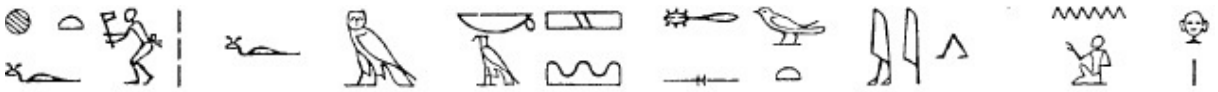
with me the boundaries {of the land [of Egypt],} I brought the offerings

neb - *ȧ* *ḥeset* - *ȧ* *peḥ* - *s* *pet* *āḥā* *en*

to my lord, my favour it reached to heaven. Rose up

ḥen - *f* *uťa* *em* *ḥetep* *seχer* - *nef*

his Majesty setting out in peace, he defeated



χeft - *f* *em* *Kaś* *χast* *i* - *nȧ* *ḥer*

his foes in Kush (Ethiopia) the stinking. I came to

śes - *f* *em* *sepṭ* *ḥrȧ* *ȧn* *χeper* *neh*

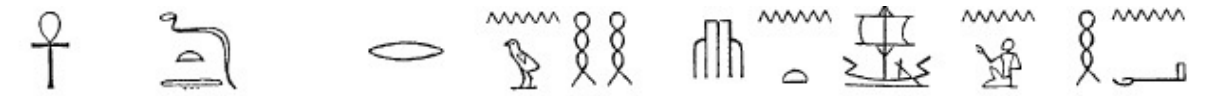
follow him as one provided of face, (*i. e.*, a keen overseer) not happened disaster

em *māśa* - *ȧ* *χent* - *k[u]ȧ* *er* *ȧnt* *bu* (?)

among my soldiers. I went up the Nile to bring ingots

en *nubu* *en* *ḥen* *en* *suten net* (or *bȧt*) *Kheper-ka-Rā*

of gold to the Majesty of {the king of the North and South,} Kheper-ka-Rā,



ānχ *ṭetta* *er* *nuḥeḥ* *χent* - *nȧ* *ḥenā*

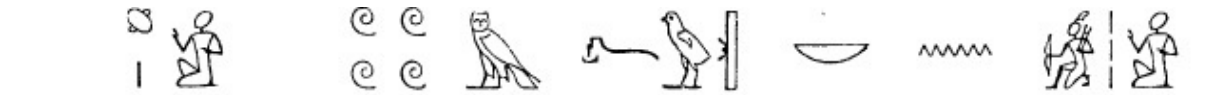
living for ever [and] to all eternity. I went up the Nile with the

erpā *ḥā* *suten sa* *ur* *en* *χat* - *f*

prince, the duke, the royal son, eldest of his body,

Ȧmeni *ānχ* *uṭa* *senb* *χent* - *nȧ* *em*

Ȧmeni, life, strength, health! I went up the Nile with



ḥesb *CCCC* *em* *setepu* *neb* *en* *māśa-ȧ*

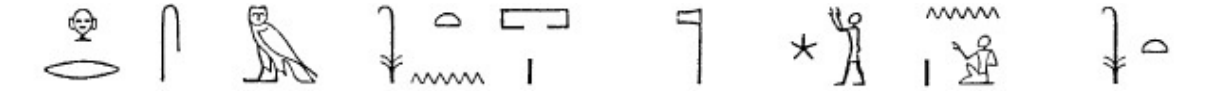
a company of men 400 being picked every one of my soldiers,

iu *em* *ḥetep* *ȧn* *nehu* - *sen* *ȧn-*

coming in peace not had they suffered. I brought

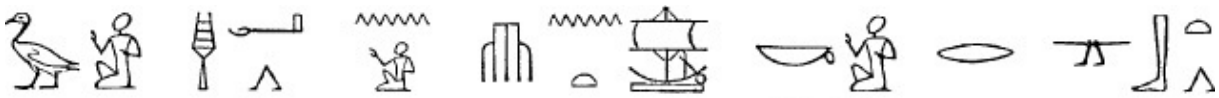
nȧ *nubu* *śa* - *nȧ* *ḥes* - *kuȧ*

back the gold entrusted to me, and praised was I on



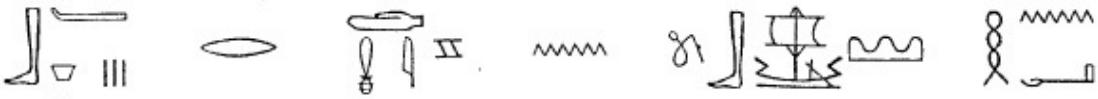
ḥer - *s* *em* *suten per* *ṅeter* *ṭua* - *nȧ* *suten*

account of it in the royal house, God praised for me the royal



sa *āḥā* - *nȧ* *χent* - *k[u]ȧ* *er* *sebt*

son. I rose up, I went up the river to convey



bu *er* *ṭemȧ* *en* *Qebṭi* *ḥenā*

the ingots to the city of Qebt (Coptos), together with

erpā *ḥā* *mer* *nut* *ťat* *Usertsen*

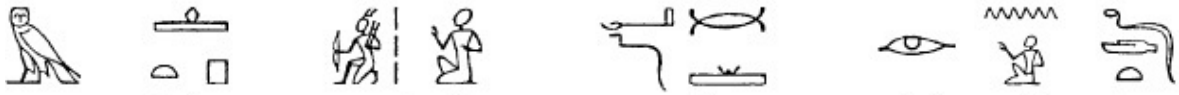
the prince, the duke, the governor of the city, {the chief magistrate,} Usertsen,

ānχ *uťa* *senb* *χent* - *nȧ* *em* *ḥesb*

life, strength, health! I went up the river with a company of men

CCCCCC *em* *qen* *neb* *en* *Maḥeť* *i* - *kuȧ*

600, with warrior every of Maḥetch. I came



em *ḥetep* *māśa-ȧ* *āť* *ȧri* - *nȧ* *ťeṭet-*

in peace, were my soldiers in good condition. I did that was

nȧ *nebt* *nuk* *neb* *ȧamt* *uaḥ*

commanded me all. I am the lord of graciousness, fruitful

mert *ḥaq* *mer* *nut - f* *ȧri - nȧ* *ḳert* *renput*

in love, a governor loving his city, I made but years
(*i. e.*, I passed)

em *ḥaq* *em* *Maḥeť* *baku* *neb* *en* *suten* *per*

as governor in Maḥetch. Works all in the royal house

ḥer *χeper* *em* *ā - ȧ* *āḥā* *en* *erṭā - nȧ*

were performed by my hand. Rose up and gave me

mer *θest* *en* *ḳesu* (?) *per* *nu* *sau*

the governor of the companies of the pasture houses of the shepherds

nu *Maḥeť* *ka* *MMM* *em* *nuḥbu* - *sen*

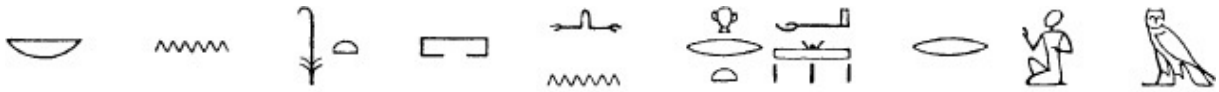
of Maḥetch bulls three thousand of their yoke animals,

ḥes - k[u]ȧ *ḥer - s* *em* *suten per* *er* *θennu*

I was praised by reason of it in the royal house at each

renpit *ent* *ȧru* *fa - nȧ* *baku - sen*

year of breeding (?). I bore their works



neb *en* *suten* *per* *ȧn* *ḥert-ā* *er* - *ȧ* *em*

all to the royal house, nothing [was] on hand against me in (*i. e.*, remained undone)

χa - *f* *neb* *ȧu* *bak* - *nȧ* *Maḥet'* *er*

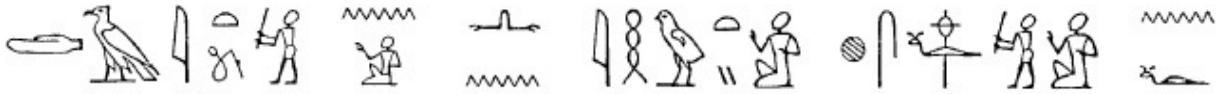
section of it any. I worked Maḥetch to

t'er - *f* *em* *nemmat* (?) *uaḥet* *ȧn* *sat*

the whole of it by journeyings constant, not a daughter

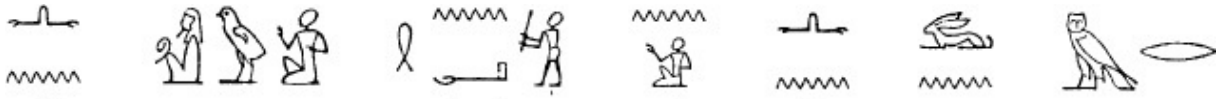
netes *seheteb* - *nȧ* *ȧn* *χart*

of a little man did I harm, not a widow (*i. e.*, poor)



ṭaȧt - *nȧ* *ȧn* *ȧhuti* *χesef* - *ȧ* *nef*

did I treat harshly, not a husbandman did I resist him,



ȧn *sau* *śenā* - *nȧ* *ȧn* *un* *mer*

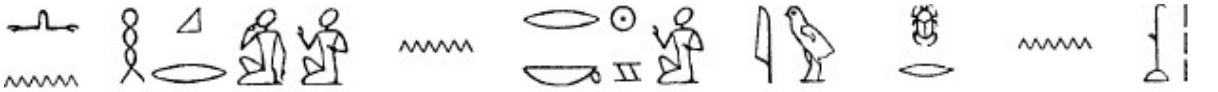
not a shepherd did I turn back, not existed overseer

ṭet *θet* - *nȧ* *reθ* - *f* *ḥer*

of a gang of five men [from whom] I took his men for

baku *ȧn* *un* *mar* *en* *hau - ȧ*

the works, not existed oppression in my time,



ȧn *ḥeqer* *en* *rek-ȧ* *ȧu* *χeper* *en* *renput*

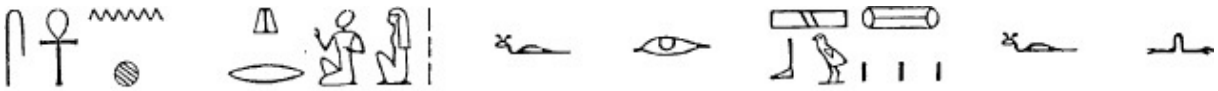
not a hungry man in my time. When happened years

ḥeqeru *āḥā - nȧ* *seka - nȧ* *aḥet*

of hunger I stood up, I ploughed the fields

nebt *eṇt* *Maḥeť* *er* *taś - f* *res* *meḥti*

all of Maḥetch to its border southern and northern,



seānχ *χeru - f* *ȧri* *śebu - f* *ȧn*

making to live its people, making its food, not

χeper *ḥeqer* *ȧm - f* *erṭā - nȧ* *en*

existed a hungry man in it. I gave to

χart *mȧ* *nebt* *hi* *ȧn* *seθen - ȧ*

the widow as to the possessor of a husband, not did I magnify

ur *er* *śer* *em* *erṭāt - nȧ* *nebt*

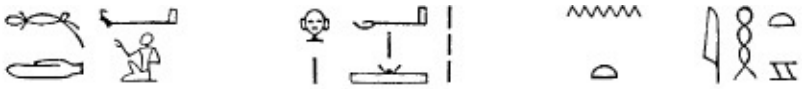
the firstborn at the expense of the young child in [what] I gave all.

āḥā *en* *Ḥāp* *er* *mu* *uru* *χeper*

[When] rose Ḥāpi with waters great happened,
(*i. e.*, when an abundant inundation took place)

nebu *pertu* *beti* *nebu* *χet* *neb* *ȧn*

the lords of wheat and barley, the lords of things all, not



seśeṭ - ȧ *ḥer-ā* *ent* *ȧḥet*

did I cut off the surplus growth of the field.
(*i. e.*, deduct for myself)

STORIES OF THR REIGNS OF SENEFRU AND KHUFU (CHEOPS).

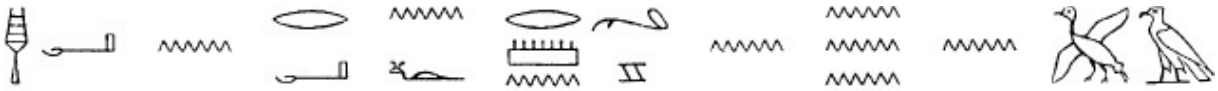
[Early XVIIIth dynasty.]

āḥā *en* *ťeṭ* *en* *χer ḥeb* *ḥeri*

Rose up spake the reader chief,

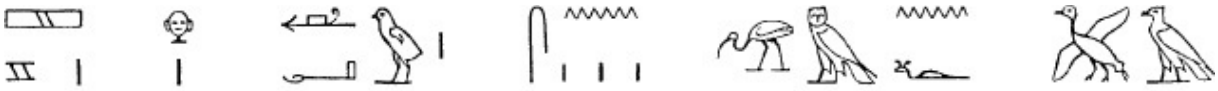
Ťaťa - em - ānχ *ťeṭet - nef* *em* *ḥekau*

Tchatcha-em-ānkh, his words of magical power,



āḥā *en* *erṭā - nef* *ermen* *en* *mu* *en* *pa*

[and] he placed [one] side of the water of the



śe *ḥer* *uāu - sen* *qem - nef* *pa*

pool upon each other, he found the

neχau *uaḥ ḥer* *pa* *qit* *āḥā* *en*

ornament lying upon the stone ; rose up

ȧn - nef *su* *erṭā* *en* *ḥent - f* *ȧst eref*

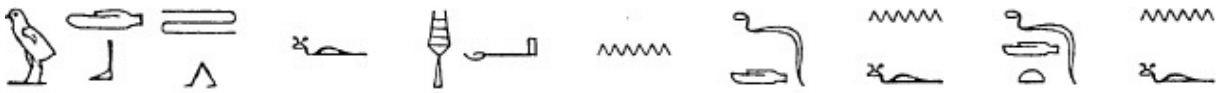
he brought up it [and] gave [it] to his mistress. Behold now

ȧr *pa* *mu* *ȧu-f* *em* *meḥ* *XII* *ḥer*

the water was it of cubits twelve at

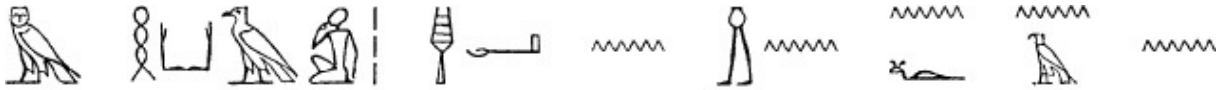
ȧat - *f* *ťerȧ* - *nef* *meḥ* *XXIV* *er* *sa*

its back, [but] reached it cubits twenty-four after
(*i. e.*, in its deepest place)



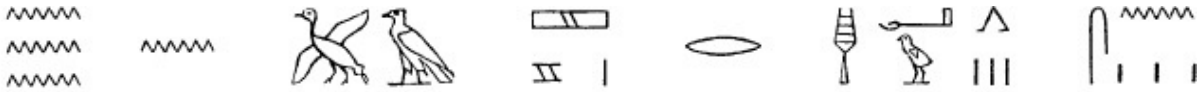
uṭeb - *f* *āḥā* *en* *ťeṭ* - *nef* *ťeṭet* - *nef*

it had been doubled. Rose up he spake his words



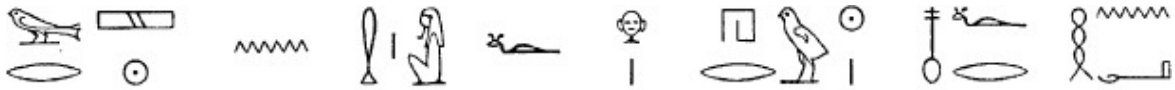
em *ḥekau* *āḥā* *en* *ȧn* - *nef* *na* *en*

of magical power. Rose up he brought back the



mu *en* *pa* *śe* *er* *āḥāu* - *sen*

waters of the pool to their [former] state.

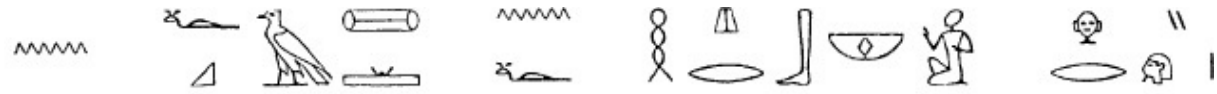


urś *en* *ḥen* - *f* *ḥer* *hru* *nefer* *ḥenā*

Passed the day his Majesty in [making] a day good with

suten *per* *ānχ* *uťa* *senb* *mȧ* *qȧ* - *f* *per*

[his] royal house, life, strength, health, as was his form. Coming
(*i. e.*, his wont)

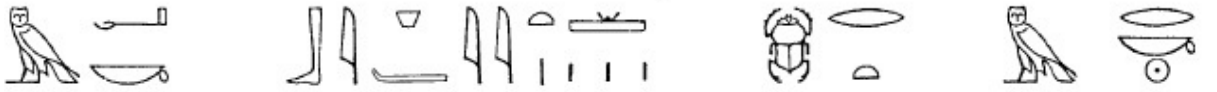


en *feqa* - *nef* *χer ḥeb* *ḥeri*

forth rewarded he the reader chief,

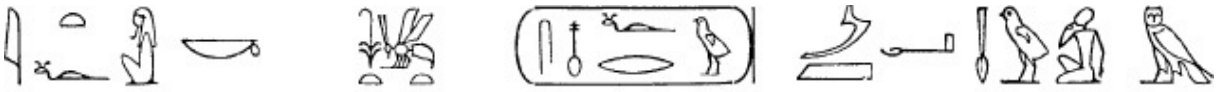
Ťaťa - *em* - *ānχ* *em* *bu* *neb* *nefer*

Tchatcha-em-ānkh, with thing every good.



māk *bȧit* *χepert* *em* *rek*

Verily [this is] the wonderful thing [which] happened in the time



ȧtf - *k* *suten net* (*bȧt*) *Seneferu* *maāχeru* *em*

of thy father, {the king of the North and South,} Seneferu, triumphant, by

ȧrit *χer ḥeb* *ḥeri* *ān* *śāt*

the working of the reader chief, the writer of books,
(*or* among the acts)

Ťaťa - *em* - *ānχ* *ťeṭ* *ȧn* *ḥen* *en* *suten net* (*bȧt*)

Tchatcha-em-ānkh. Said the Majesty of {the king of the North and South,}

χufu *maāχeru* *ȧmmā* *ṭātu* *maāt*

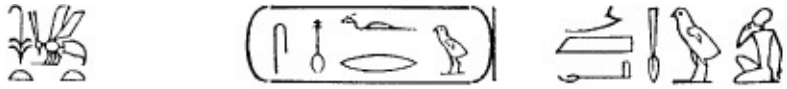
Khufu, triumphant: Let be given of loaves of bread

χa *ḥeqt* *ṭes* *C* *ȧua* *uā*

one thousand, of beer jugs one hundred, ox one,

neter *sentrȧ* *paṭ* *sen* *en* *ḥen* *en*

of incense measures two to the Majesty of



suten net (bȧt) *Seneferu* *maāχeru*

{the king of the North and South,} Seneferu, triumphant.

Ṭeṭṭeṭȧ *ren* - *f* *ḥems* - *f* *em*

[Ḥerutāṭāf said :] Tetteta is his name, he dwelleth in

Ṭeṭṭeṭ - *Seneferu* *maāχeru* *ȧu-f* *em* *neṭes*

Tattu - Seneferu, triumphant! He is of humble rank,

en *renpit* *C + X* *ȧu-f* *ḥer* *ȧmt* *tau* *D*

of years one hundred and ten ; he eateth loaves of bread five hundred,

ermen *en* *ȧua uā* *em* *ȧuf* *ḥenā* *seurȧ*

a shoulder of an ox in flesh, and drinketh

ḥeqt *ṭes* *C* *ermen* *em* *hru* *pen* *ȧu-f*

of beer jugs one hundred unto day this. He

reχ *θes* *ṭep* *ḥesq* *ȧu-f* *reχ*

knoweth [how] to bind on a head [which] {hath been cut off,} he knoweth

erṭāt *śem* *maȧ* *ḥer* *sa* - *f* . . . . - *f*

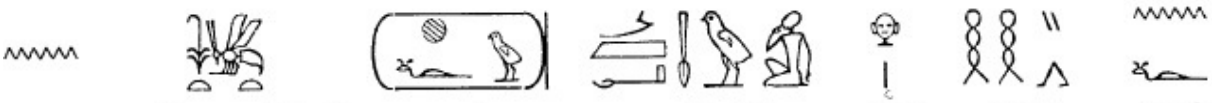
[how] to make to follow a lion after him [with] his rope (?)

ḥer *ta* *ȧu-f* *reχ* *tennu* *ȧpt*

on the ground, he knoweth the number of the abodes (?)

ent *unt* *ent* *Teḥuti* *ȧst* *urś* *ḥen*

of the house (?) of Thoth. Behold passed the day the Majesty



en *suten net* (*bȧt*) *χufu* *maāχeru* *ḥer* *ḥeḥi* - *nef*

of {the king of the North and South,} Khufu, triumphant, in seeking for himself

na *en* *ȧpt* *ent* *unt* *ent* *Teḥuti* *er*

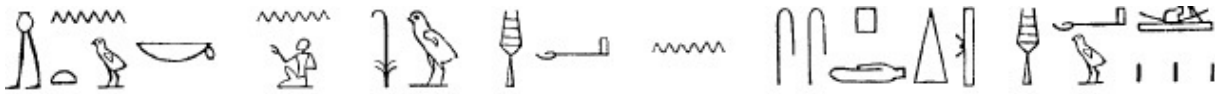
the abodes (?) of the house (?) of Thoth to

ȧrit - nef *mȧtet* *ȧri* *en* *χut - f* *ťeṭ*

make for himself a copy of what belonged to his horizon. Said

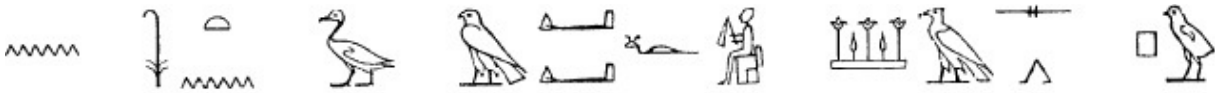
ȧn *ḥen - f* *ťes - k* *ȧref* *Ḥeru-ṭāṭā-f* *sa-ȧ*

his Majesty: Thyself then, O Herutataf, my son,



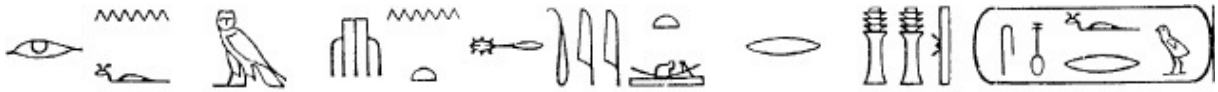
ȧn-tuk *nȧ* *su* *āḥā* *en* *sesepṭ* *āḥāu*

bring thou to me him. Rose up made ready boats



en *suten* *sa* *Ḥeru-ṭāṭā-f* *śas* *pu*

the royal son Herutataf, a setting out he

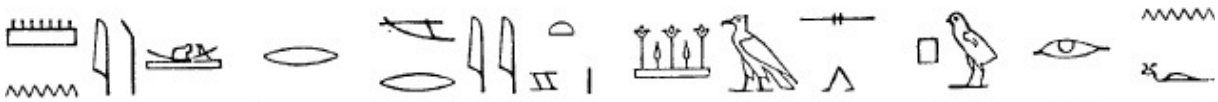


ȧri - nef *em* *χentχaθit* *er* *Ṭeṭṭeṭ - Seneferu*

made in sailing up the river to Tattu - Seneferu,

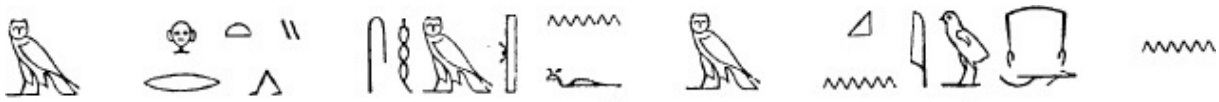
maāχeru *χer* *emχet* *na en* *āḥāu*

triumphant. Now after the boats



menȧ *er* *merit* *śas* *pu* *ȧri - nef*

had arrived at the quay, a setting out he made



em *ḥerti* *seneťem - nef* *em* *qenâu* *en*

marching, and he sat in a litter of

hebni *nebau* *em* *sesneťem* *ḳenχa*

ebony [having] poles of *sesnetchem* wood inlaid

eref *em* *nub* *χer* *emχet* *sper - f* *Ṭeṭṭeṭ*

with gold. Now after he had come to Tattu,

āḥā *en* *uaḥ* *pa* *qenâu* *āḥā*

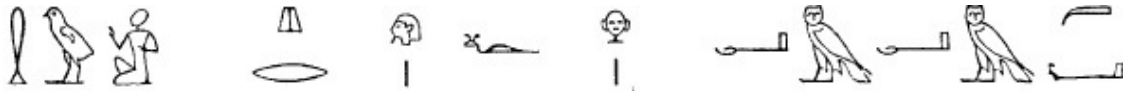
[he] rose up and set down the litter [on the ground]. A rising

pu *âri - nef* *er* *useśeṭ - f* *qem - nef* *su*

up he made to greet him, [and] he found him

sťer *ḥer* . . . . *maam* *em* *seś* *en* *per - f*

lying upon a mattress (?) (or wicker couch [?]) at the door of his house,

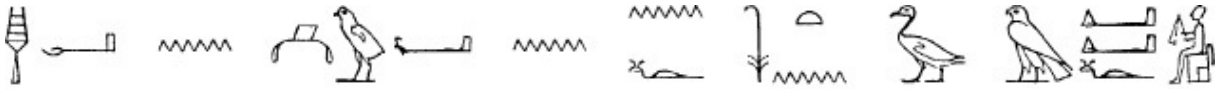


ḥenu *χer* *ṭep - f* *ḥer* *āmām-*

[with] one servant at his head that he might rub (?)

nef *ki* *ḥer* *sânu* *reṭui-f*

it, [and] another to chafe his feet. . . . . .



āḥā *en* *āu* *en* *nef* *sulen* *sa* *Ḥeru-ṭāṭā-f*

Rose up stretched out to him the royal son Herutataf

āāui-f *āḥā* *en* *seāḥā* - *nef* *su* *uʿa*

his hands, rising he made to stand up him, a going

pu *âri* - *nef* *ḥenā* - *f* *er* *merit* *ḥer* *erṭāt* - *nef*

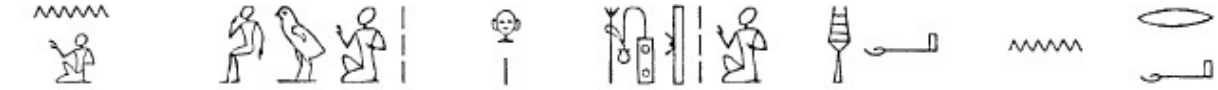
forth he made with him to the quay to give him

ā - *f* *āḥā* *en* *ʿeṭ* *en* *Ṭeṭṭeṭâ* *âmmā*

his arm. Rose up said Tetteta : Prithee

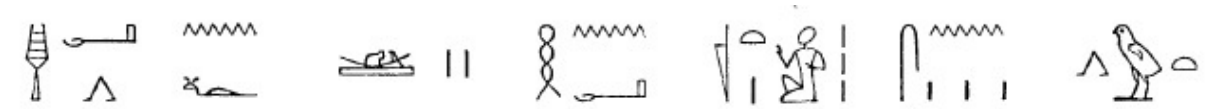
ṭātu - *nâ* *uāu* *en* *qaqau* *ân-tu-f*

be given to me a *qaqau* boat, let one bring



nâ *χerṭu-â* *ḥer* *ānu-â* *āḥā* *en* *erṭā*

to me my children with my books. Rose up was made

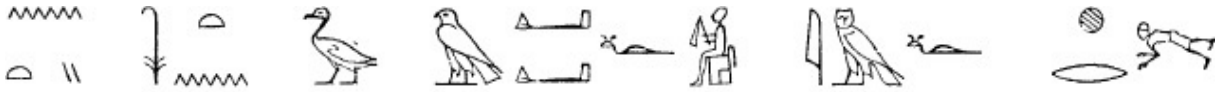


āḥā - nef *uȧa sen* *ḥenā* *qet - sen* *iut*

to stand for him boats two with their sailors. A going

pu *ȧri* *en* *Ṭeṭṭeṭȧ* *em* *χeṭ* *em* *useχ*

made Tetteta sailing down the Nile in the boat

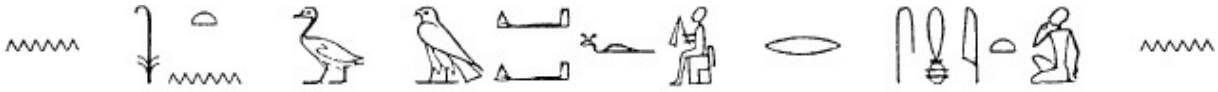


enti *suten* *sa* *Ḥeru-ṭāṭā-f* *ȧm - f* *χer*

which the royal son Herutataf was in it. Now

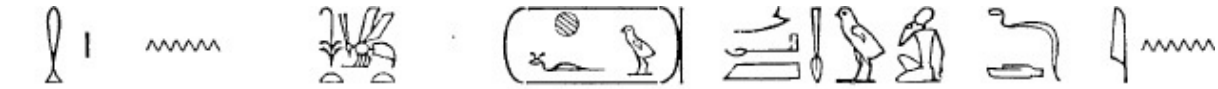
emχet *sper - f* *er* *χennu* *āq* *pu* *ȧri*

after he had arrived at the palace an entrance made



en *suten* *sa* *Ḥeru-ṭāṭā-f* *er* *semȧt* *en*

the royal son Herutataf to inform the

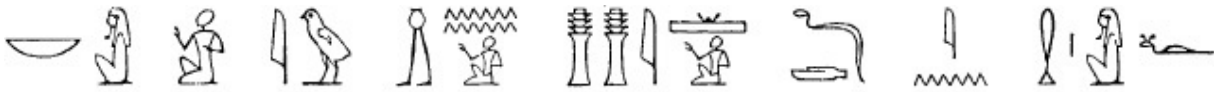


ḥen *en* *suten net* *χufu* *maāχeru* *ťeṭ* *ȧn*

Majesty of {the king of the North and South,} Khufu, triumphant. Said the

suten *sa* *Ḥeru-ṭāṭā-f* *ȧθi* *ānχ* *uťa* *senb*

royal son Herutataf: O Prince, life, strength, health,



neb - ȧ ȧu ȧn-nȧ Ṭeṭṭeṭȧ ťeṭ ȧn ḥen - f

my lord, I have brought Tetteta. Said his Majesty:

ȧs ȧn - nȧ su uťa pu ȧri en

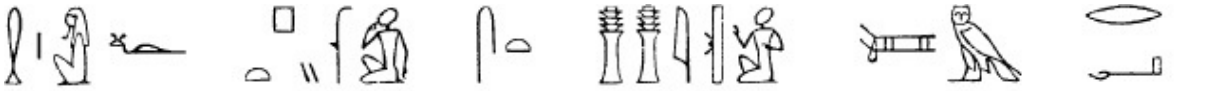
Go bring to me him. A going out made his

ḥen - f er uaχi en per - āa ānχ

Majesty into the colonnade of the great house, life,
(*i. e.*, palace)

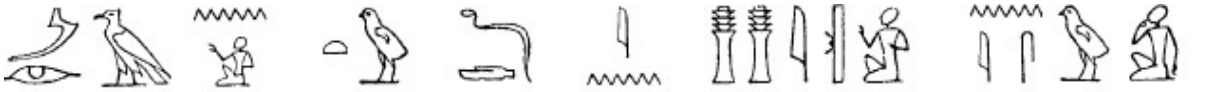
uťa senb stȧ entu nef Ṭeṭṭeṭȧ ťeṭ ȧn

strength, health, was led in to him Tetteta. Said his



ḥen - f peti set Ṭeṭṭeṭa tem erṭā

Majesty: What is it, O Tetteta, [which] not hast made



maa - nȧ tu ťeṭ ȧn Ṭeṭṭeṭȧ nȧsu

to see me thou? Said Tetteta: The invited one

pu i ȧθi ānχ uťa senb nȧs

it is [who] cometh, O Prince, life, strength, health! A call [being

er - ȧ *mākuȧ* *i - kuȧ* *ťeṭ* *ȧn* *ḥen - f*

made] to me verily I, I come. Said his Majesty :

ȧn *ȧu* *maāt* *pu* *pa* *ťeṭ* *ȧu-k*

Is it right and true what is said [that] thou art

reχ - θȧ *θes* *ṭep* *ḥesq* *ťeṭ* *ȧn*

knowing how to bind on a head [which] {hath been cut off ?} Said

Ṭeṭṭeṭȧ *θu* *ȧu-ȧ* *reχ - kuȧ* *ȧθi*

Tetteta : Certainly, I, even I, know [how to do it], O Prince,

ānχ *uťa* *senb* *neb-ȧ* *ťeṭ* *ȧn* *ḥen - f*

life, strength, health, my lord. Said his Majesty :

ȧmmā *ȧn-tu - nȧ* *χenrȧ* *enti* *em* *χenrȧt*

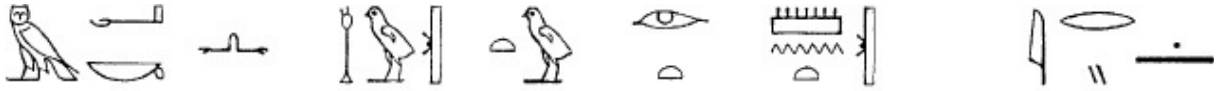
Prithee let be brought to me a captive who [is] in prison

uṭ *neken - f* *ťeṭ* *ȧn* *Ṭeṭṭeṭa* *ȧn* *ȧs*

to inflict his doom. Said Tetteta : Not, behold,

en *ret* *ȧθi* *ānχ* *uťa* *senb* *neb-ȧ*

of men, O Prince, life, strength, health, my lord.



māk *ȧn* *utu* - *tu* *ȧrit* *ment* *ȧri*

Surely {shall not / one be} commanded to perform on some [animal] belonging

ta *āut* *śepset* *āḥā* *en* *ȧn* - *nef*

to the beasts sacred? One rose up and brought to him

smen *uťā* *ṭep* - *f* *āḥā* *en* *erṭā*

a goose, being cut off its head, rose one and placed

pa *smen* *er* *ḳeba* *ȧmenti* *en*

the goose on the side west of

uaχi *ťaťa* - *f* *er* *ḳeba*

the colonnade, [and] its head on the side

ȧbti *en* *uaχi* *āḥā* *en* *ťeṭ* *en*

east of the colonnade. Rose up and spake

Ṭeṭṭeṭa *ṭeṭet* - *nef* *em* *ḥeka* *un* *ȧn*

Tetteta, he uttered words of magical power. Was

pa *smen* *āḥā* *ḥer* *ḥebaba*

the goose [then] standing up to waddle [and]

ṭaṭa - *f* *em* *mȧtet* *χer* *emχet* *sper-f*

its head likewise. Now after had come

uāu *er* *uāu* *āḥā* *en* *pa* *smen*

the one upon the other, stood up the goose

āḥā *ḥer* *ḳaḳa* *āḥā* *en* *erṭā* - *nef* *ȧn-tu-*

standing to cackle. Rising up he made to be brought

nef *χet-āa* *ȧri* *entu* *eref* *em* *mȧtet* *āḥā* *en*

to him a *khetāa* bird, was done to it likewise. Rose up and

erṭā *en* *ḥen* - *f* *ȧn-tu* - *nef* *ȧua* *uā* *seχer*

made his Majesty to be brought to him ox one; having fallen

ṭep-f *er* *ta* *āḥā* *en* *ṭeṭ* *en* *Ṭeṭṭeṭa*

its head to the earth, rose up and spake Ṭetteta,

ṭeṭet - *nef* *em* *ḥeka* *āḥā* *en* *pa*

he uttered words of magical power, and stood up the

ȧua *uā*

ox.

THE LIFE OF ȦĀḤMES, THE NAVAL OFFICER AS TOLD BY HIMSELF.

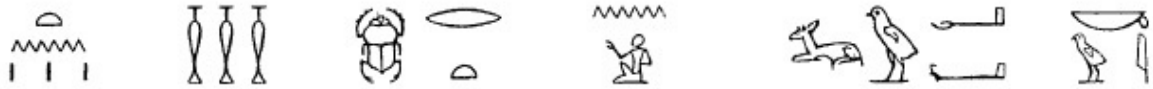
[XVIIIth dynasty.]

ḥer *χenit* *Ȧāḥ-mes* *sa* *Ȧbana* *maāχeru*

The chief of the sailors, Amasis, son of Abana, triumphant,

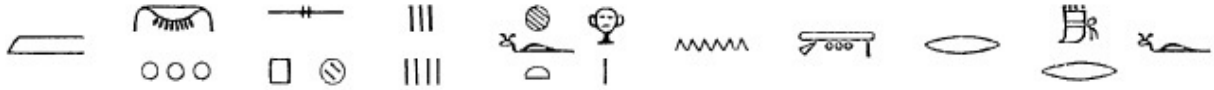
ťeṭ - f *ťeṭ - ȧ* *en* *ten* *reθ* *nebt* *ṭā-ȧ* *reχ-*

saith he: I speak to you, O men all, and I give you



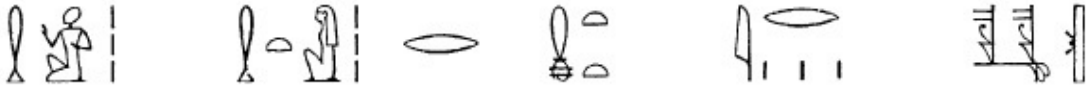
ten *ḥesu* *χepert* - *nȧ* *āuā* - *kuȧ*

to know the favours which have come to me. I was decorated



em *nub* *sep* *VII* *χeft* *en* *ta* *er* *ťer - f*

with gold times seven before the land all of it, [and

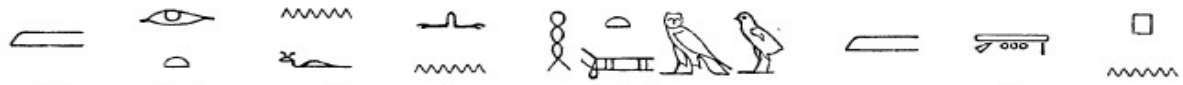


ḥen *ḥent* *er* *mȧtet* *ȧru* *seḥ-*

with] men-servants and maid-servants, as well as with {what belonged to them.} I became

kuȧ *em* *aḥet* *āšt* *urt* *ȧu* *ren* *en* *qen*

owner of fields many great; shall the name for bravery

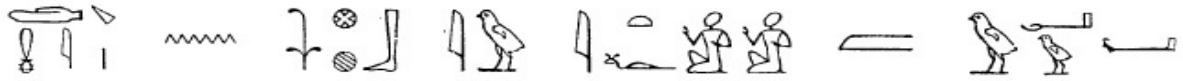


em *ȧrit* - *nef* *ȧn* *ḥetemu* *em* *ta* *pen*

in what he wrought not cease in land this

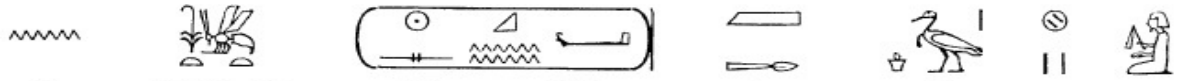
ṭetta *ṭeṭ* - *f* *erentet* *ȧri* - *nȧ* *χeperu* - *ȧ* *em*

for ever. He saith : Now I made my coming into being in
(*i. e.*, I was born)



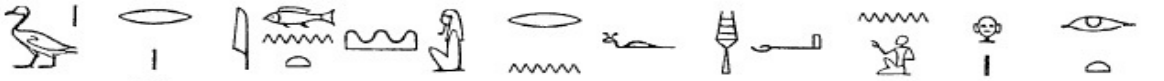
ṭemȧ *en* *Neχeb* *ȧu* *ȧtef-ȧ* *em* *uāu*

the city of Nekheb. Was my father of the captain[s]



en *suten net* *Se-qenen-Rā* *maāχeru* *Ba* *sep sen*

of {the king of the North and South,} Seqenen-Rā, triumphant : Ba twice
(*i. e.*, Baba)



sa *Re* - *ȧnt* *ren* - *f* *āḥā* - *nȧ* *ḥer* *ȧrit*

the son of Reȧnt [was] his name. I rose up to perform

uāu *er* *ṭeb* - *f* *em* *pa* *uȧa* *en* *pa*

the captainship as his deputy in the ship of the

Mas *em* *hau* *neb* *taui*

Mas (*i. e.*, the Bull) in the time of the lord of the two lands

Neb-peḥtet-Rā *maāχeru* *ȧu-ȧ* *em* *śerȧ* *ȧn*

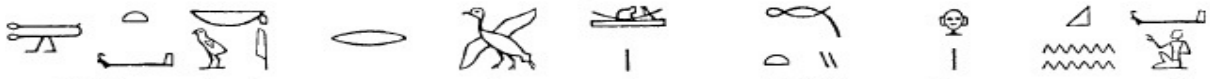
Neb-peḥtet-Rā, triumphant. Was I at the age of a child, not
(Ȧaḥmes I)

ȧrit - ȧ *ḥemt* *ȧu* *sťer - ȧ* *em* *semt*

had I married a wife, was I sleeping in the garments

śennu *χer* *emχet* *ḳer - nȧ* *per* *āḥā - nȧ*

of netted work. But afterwards I possessed a house, I rose up,



θetet - kuȧ *er* *pa* *uȧa* *Meḥti* *ḥer* *qenen - ȧ*

I betook myself to the ship Meḥti that I might fight,
(*i. e.*, the North)

un *χer-ȧ* *ḥer* *śes* *ȧθi* *ānχ* *uťa* *senb*

[it] being upon me to follow the Prince, life, strength, health,

ḥer *reṭ-ȧ* *emχet* *sutut - f* *ḥer* *ureret - f*

upon my feet after his journeyings in his chariot.

ȧu *ḥems - tu* *ḥer* *ṭemȧ* *en* *Ḥet - Uārt*

Being encamped One against the city of Avaris
(*i. e.*, the king)

un *χer-ȧ* *ḥer* *qent* *ḥer* *reṭ - ȧ* *embaḥ* *ḥen - f*

was [it] upon me to fight upon my feet before his Majesty.

āḥā - nȧ *ṭehen - kuȧ* *er* *χāā-em-Men-nefer*

I rose up, I was advanced to Khāā-em-Men-nefer.
(*i. e.*, to a ship of this name)

un *ȧn* *tu* *ḥer* *āba* *ḥer* *mu* *em* *pa*

Being One (*i. e.*, the king) fighting on the waters of the

ṭeṭ - *ku* *en* *Ḥet-Uārt* *āḥā* *en* *χafā* - *nȧ*

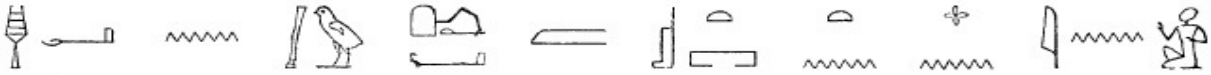
canal of Avaris, rising up I captured [booty].

ȧn-nȧ *ṭet* *semȧ* - *θ* *en* *sutenet* *uḥem*

I brought a hand [which] was mentioned by the royal herald.

un *ȧn* *tu* *ḥer* *erṭāt* - *nȧ* *nub* *en* *qent*

Was One giving to me the gold of bravery.
(*i. e.*, prize)



āḥā *en* *nemu* *āba* *em* *ȧuset* *ten* *un* *ȧn-ȧ*

Was a second time war in place this, and I was

ḥer *nem* *χafā* *ȧm* *ȧn-nȧ* *ṭet* *un* *ȧn tu*

again capturing [booty] there. I brought a hand, was One

ḥer *erṭāt* - *nȧ* *nub* *en* *qent* *em* *nem-ā* *un*

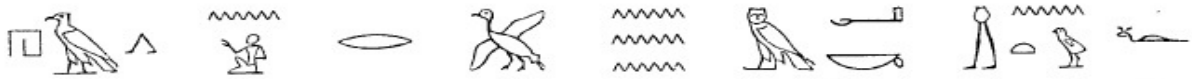
giving to me the gold of bravery again. Was

ȧn tu *ḥer* *āba* *em* *Ta-qemet* *reset* *en* *ṭemȧ*

One fighting in Ta-qemet to the south of city

pen *āḥā* *en* *ȧn* - *nȧ* *seqerȧ* *ānχ* *sa*

this, rising up brought I captive a living person.



ha - *nȧ* *er* *pa* *mu* *māk* *ȧn* - *tu* - *f*

I went down into the water verily bringing him

em *seśeṭ* *ḥer* *ta* *uat* *pa* *ṭemȧ* *ťa-*

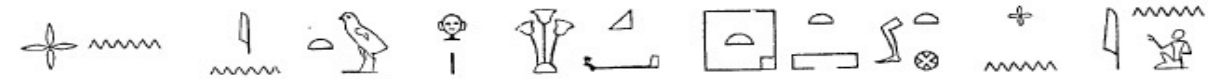
by force along the road of the town, I set out

nȧ *χer* - *f* *ḥer* *mu* *semȧu* *en* *sutenet* *uḥem*

with him on the water. Reported it the royal herald,

āḥā *en tu* *māk* *āuā* - *ȧ* *em* *nub* *ḥer* - *s* *sen*

rose up One, verily I was rewarded with gold for it a second time.



un *ȧn* *tu* *ḥer* *ḥaq* *Ḥet-uārt* *un* *ȧn-ȧ*

Was One capturing Avaris, was I

ḥer *ȧnt* *ḥaqet* *ȧm* *sa* *uā* *set ḥemt* *χemt* *ṭemṭ*

bringing in captives there, man one, women three, in all

ṭepu *fṭu* *un* *ȧn* *ḥen-f* *ḥer* *erṭāt* - *set* *nȧ* *er*

heads four, was his Majesty giving them to me for

ḥenu *un* *ȧn tu* *ḥer* *ḥemset* *ḥer* *Śareḥan*
servants. Was One sitting before Sharehan
(*i. e.*, besieging)

em *renpit* *ṭua* *un* *ȧn* *ḥen-f* *ḥer* *ḥaq* - *s*
in year five, was his Majesty capturing it.

āḥā *en* *ȧn* - *nȧ* *ḥaqet* *ȧm* *set ḥemt* *sen*
Rose up brought in I captives there, women two,

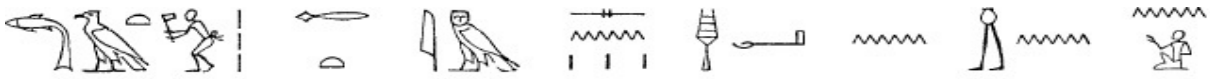
ṭet *uā* *un* *ȧn tu* *ḥer* *erṭāt* - *nȧ* *nub* *en* *qent*
hand one. Was One giving to me the gold of bravery,

māk *erṭāt* - *nȧ* *ḥaqet* *er* *ḥenu* *χer* *emχet*
verily [were] given to me the captives for servants. Now after

sma *en* *ḥen-f* *mena* *Satet* *un*
had slaughtered his Majesty the doomed foes of Asia was

ȧn f *ḥer* *χenθit* *Ꞓent-ḥen-nefer* *er*
he sailing up the Nile to Khent-ḥen-nefer to

seksek *ȧnti* *Kenseta* *un* *ȧn* *ḥen-f* *ḥer* *ȧrit*
chastise the Anti of Nubia. Was his Majesty making



χat *āat* *ȧm* - *sen* *āḥā* *en* *ȧn* - *nȧ*

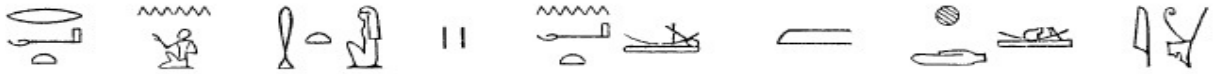
a slaughter great among them. Rose up brought in I

ḥaqet *ȧm* *sa* *ānχ* *sen* *ṭet* *χemt* *un* *ȧn tu*

captives there men living two, hands three. Was One

ḥer *āuā-ȧ* *em* *nub* *ḥer* - *s* *sen* *māk*

rewarding me with gold for it a second time, [and] verily [he]



erṭāt - *nȧ* *ḥent* *sen* *nāt* *em* *χeṭ* *ȧn*

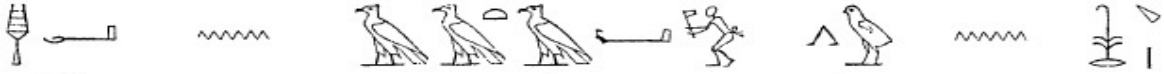
gave me female slaves two. Came back sailing down the river

ḥen-f *ȧb* - *f* *āu* *em* *qent* *neχt*

his Majesty [having] his heart expanded with might and conquest,

θetet - *nef* *resu* *meḥta*

[for] he had vanquished those of the south and those of the north.



āḥā *en* *aata* *iu* *en* *res*

Rose up the "Scourge" coming to the south,

seteken *śau* - *f* *utu* - *f* *neteru* *qemāu*

making to enter his disease (?), defiled he the gods of the south

ḥer *am* - *f* *qemt* - *f* *ȧn* *ḥen-f* *em* *θent-*
by his grip. Found him his Majesty in Thent-

ta - *ā* *un* *ȧn* *ḥen-f* *ḥer* *ȧntu* - *f* *em*
ta - ā. Was his Majesty bringing him in

seqer *ānχ* *reθ* - *f* *nebu* *mȧs* *ḥaq*
captive alive [and] his men all were led in captive.

āḥā *en* *ȧn* - *nȧ* *māḳa* *sen* *em*
Rising up I brought in enemies two by

seśeṭ *em* *pa* *uȧa* *en* *aata* *un*
force in the boat of the "Scourge". Was

ȧn tu *ḥer* *erṭāt* - *nȧ* *ṭep* *ṭua* *ḥer* *ṭenȧu* *aḥt.*
One giving to me heads five for [my] share [and] of land

statet *ṭua* *em* *nut* - *ȧ* *ȧru* *en* *ta* *χenit*
measures five in my city. Was done [this] to the sailors,

er *āu* - *sen* *em mȧtet* *āḥā* *en* *χer* *pef*
all of them, likewise. Rose up degraded one that and

iu *Tetȧ - ān* *ren - f* *seḥiu - nef* *nef*

came, Tetȧ-ān [was] his name, he collected to himself

χaku - ȧbu un ȧn ḥen-f ḥer sma-

the vile-hearted (*i. e.*, rebels), was his Majesty smiting

f ḥent - f em temt χeper āḥā en

him [and] his servants so that never again {could they / rise up.} He gave to

erṭā - nȧ ṭepu χemt aḥt statet ṭua em nut - ȧ

me heads three and of land measures five in my city.

un ȧn-ȧ ḥer χent suten net (bȧt) Teser-ka-Rā

Was I carrying {the king of the / North and South,} Tcheser-ka-Rā, (Amenophis I.)

maāχeru ȧu - f em χentit er Keś

triumphant, [when] he was sailing up the river to Nubia

er seuseχt taśu Qemt un ȧn ḥen-f

to widen the boundaries of Egypt. Was his Majesty

ḥer seqer Ȧnti Kenset pef em ḥer ȧb menfitu - f

taking captive Ȧnti of Nubia that among his soldiers,

ȧntu *em* *ḳua* *ȧn* *nehup* - *sen*
being led into an ambush not could escape they,

uteχu *em* *ṭāi* *ḥer* *ḳes* *mȧ* *entu* *ȧn*
being scattered and yielding on [their] ground so that never again

χeper *ȧst* - *uȧ* *em* *ṭep* *en* *menfitu* - *n* *ȧu*
{could they rise up.} Behold I was at the head of our soldiers,

āba - *nȧ* *er* *un* *maā* *maa* *en* *ḥen-f* *qent* - *ȧ*
I fought in very truth, saw his Majesty my valour.
(*i. e.*, to the utmost of my power)

ȧn-nȧ *ṭet* *sen* *mās* *en* *ḥen-f* *un*
I brought in hands two, carrying [them] to his Majesty. Was

ȧn *tu* *ḥer* *ḥeḥi* *reθ* - *f* *menment* - *f*
One seeking out his people and his cattle,

āḥā *en* *ȧn-nȧ* *seqer* *ānχ* *mās* *en*
rose up brought in I a captive living bringing [him] to

ḥen-f *ȧn-nȧ* *ḥen-f* *hru* *sen* *er* *Qemt*
his Majesty. I brought his Majesty in days two to Egypt

em χnemet ḥeru āḥā en tu ḥer āuā-ȧ

from the pool upper, rose up. One rewarding me

em nub āḥā en ȧn-nȧ ḥent sen em

with gold. Rose up I brought in female slaves two in

ḥeru enen mās - nȧ en ḥen-f un

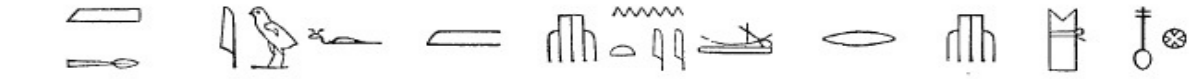
addition to those which I carried to his Majesty. Was

ȧn tu ḥer erṭāt-ȧ er ābatiu en ḥeq un-

One making me the "Warrior of the Prince". Was
(*i. e.*, "Crown-warrior")

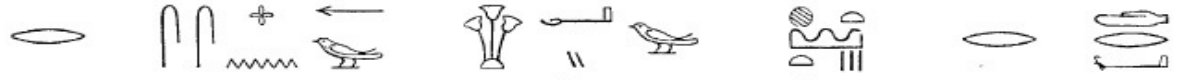
nȧ ḥer χent suten net (bȧt) Āa-χeper-ka-Rā

I conveying up the river {the king of the North and South,} Āa-kheper-ka-Rā, (Thothmes I.)



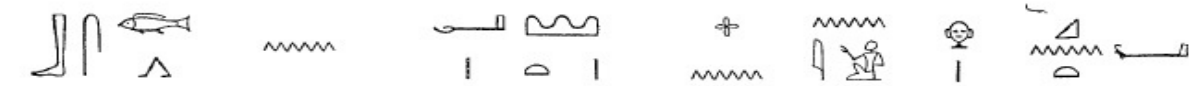
maāχeru ȧu-f em χenti er χent-ḥen-nefer

triumphant, was he sailing up to Khent-ḥen-nefer



er sesun ḥāi χetet er ṭer

to punish the disaffected ones of Khetet, and to destroy

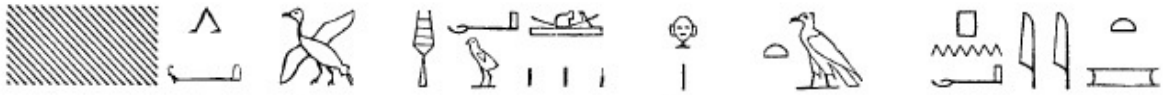


bes en Ā (?) un - ȧn ȧ ḥer qent

the roads (?) of the district of Ā (?). Was I fighting

emmā - f *em* *pa* *mu* *bȧn* *em* *pa*

with him on the water foul in the



. . . . . *pa* *āḥāu* *ḥer* *ta* *penāit*

. . . . . ., and the fighting barges [were] on the shallow beach,

un *ȧn tu* *ḥer* *erṭāt-ȧ* *er* *ḥer* *χenit*

was One making me the chief of the sailors.

un *ȧn* *ḥen-f* *ānχ* *uṭa* *senb*

Was his Majesty, life, strength, health . . .

THE HARPER’S LAMENT.

From the tomb of Nefer-ḥetep.

[XVIIIth dynasty.]

ťeṭ *en* *pa* *ḥes* *em* *bent* *enti* *em*

Saith the singer to the harp who is in

ta *māḥāt* *en* *Ȧusȧr* *neter ȧtf* *en* *Ȧmen*

the tomb of Osiris, the divine father of Amen,

Nefer-ḥetep *maāχeru* *ťeṭ - f* *urṭ* *uru* *pu*

Nefer-ḥetep, triumphant. Saith he: Resteth mighty one this,

maā *pa* *śau* *nefer* *χeper* *χat*

right and true [is] the decree good. {What hath come into being [from]} bodies (*i. e.*, women)

ḥer *sebt* *χer - k* *Rā* *ťamā* *ḥer*

must pass away before thee, O Rā, the young men and women

it *er* *ȧuset - sen* *Rā* *ṭā - f* *su* *ṭep* *ṭuait*

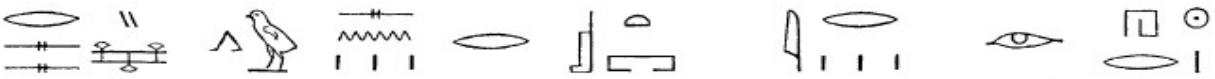
go to their places. Rā giveth himself at dawn,
(*i. e.*, sheweth)

Tem ḥetep em Manu ťai ḥer utet kant ḥer

Tmu setteth in Manu. Men beget and women

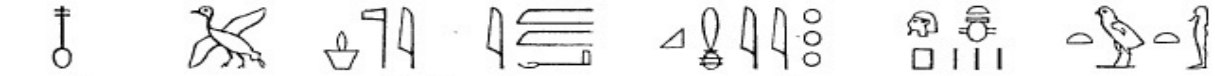
seśep fenṭ neb ḥer tepȧ nefu ḥeť - ta meses

receive, nose every smelling the breath of dawn, and children



ressi iu - sen er ȧuset - ȧru ȧri hru

all alike they come to the place {which belongeth to them.} Make a day

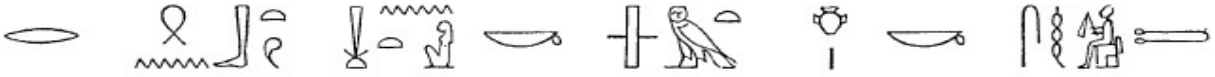


nefer pa neter ȧtef ȧmmā qemȧi ṭept tut

happy, O divine father! Come, unguents and perfumes are set

er χer - k maḥuu seśennu er ermentu

before thee, *maḥu* flowers and lilies for the arms [and]



er śenbet sent - k ȧmt ȧb - k senetem-θ

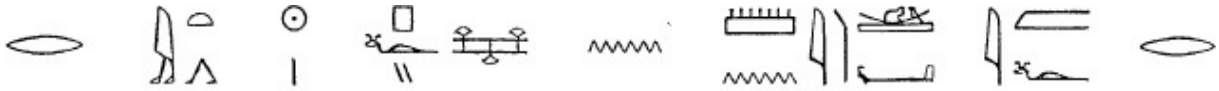
for the neck of thy sister dwelling in thy heart, sitting

er-ḳes - k ȧmmā ḥes qemā er χeft - k

near thee. Come then, song [and] music are before thee.

mā ḥa ṭutu nebt seχa - nek reśtu

Set behind [thee] evil things all, think thou upon gladness [only]



er *it* *hru* *pefi* *en* *menḏ* *ḏm-f* *er*

until cometh day that arriveth [a man] in it at

pa *ta* *mer* - *s* *ḳer*

the land [which] loveth it silence.

THE BATTLE OF MEGIDDO.

From the Annals of Thothmes III.

[XVIIIth dynasty.]

renpit *XXIII* *ṭep* *śemu* *hru* *XVI* *er* *ṭemȧ*

Year twenty-three, first month of summer, day sixteen, at the town

en *Iḥem* *utu* *en* *ḥen-f* *neṯu* - *re* *ḥenā*

of Ihem. Ordered his Majesty a council of war with

menfitu-f *en* *neχt* *er* *ṭeṭ* *erentet* *χeru*

his soldiers of valour, saying : Inasmuch as wretch

pef *en* *Qeṭeśu* *iu* *āq* *er*

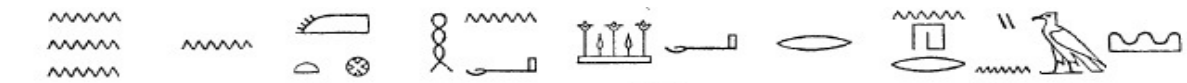
that of Kadesh hath come [and] gone into

Mākθȧ *su* *ȧm* *em* *ta* *at* *seḥui-*

Megiddo, [and] he is there at this moment, and hath

nef *nef* *seru* *nu* *set* *nebt* *enti* *ḥer*

gathered to him the princes of countries all who are on

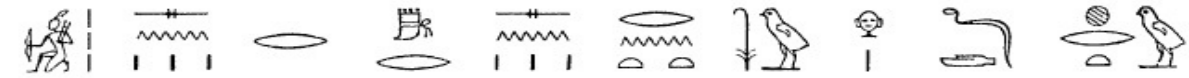


mu en Qemt ḥenā śaā er Neherina

the water of Egypt and [those who are] as far as Neherina,
(*i. e.*, in league with Egypt) (Mesopotamia)

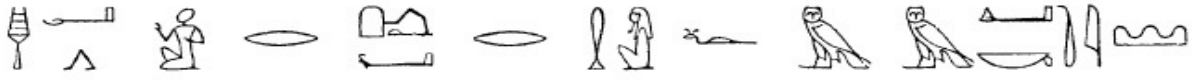
em Śasu χaru Qeṭu sesemut - sen

of the Shasu, Syrians, Qetu, their horses,



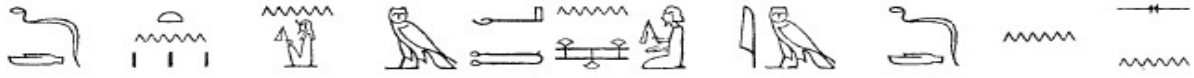
menfitu - sen er ťer - sen erentet su ḥer ťeṭ χertu

their soldiers, all of them, because he was saying, "Verily



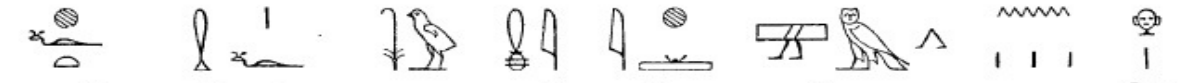
āḥā - ȧ er āba er ḥen - f em Mākθȧ

I will rise up to fight against his Majesty in Megiddo",



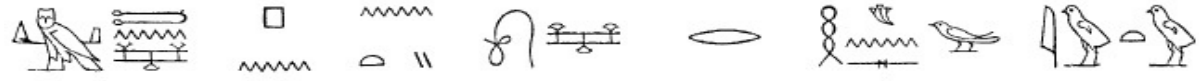
ťeṭ - ten - nȧ māθen-ȧ ȧm ťeṭ - en - sen

tell ye me my way thither. They spake



χeft ḥen-f su mȧ ȧχ śem - n ḥer

before his Majesty: Is it wherefore that we march along



māθen pen enti ua er ḥens ȧutu

road this which advances becoming narrower? One

ḥer i er ťeṭ samui ȧm āḥā ḥer

cometh to say, "The foes are there standing to

. . . . . *māθen* *er* *āśt* *ȧs* *ben* *śem*

[defend] the road against a host". Behold must not march {in this case}

sesemet *em-sa* *sesemet* *reθ* *em-sa* *reθ* *em* *mȧtet*

horse behind horse, and man behind man? likewise is it

ȧn *ȧu* *unen* *na* *en* *ḥāti* *en* - *n* *ȧmi*

that would be the men who are in front of our army able

ḥer *āba* *ȧu* *na* *en* *peḥuti* *āḥā* *āā* *em*

to fight, being those of the rear standing distant in

Āalena *ȧn* *āba* - *en* - *sen* *erentet* *sen* *en*

Ālena not being able to fight? {For as much as there are} two

māθent *āā* *uā* *en* *māθen* *māk*

roads {extending to a distance,} one of the road[s] verily

su *erṭāt* - *n* *ḥer* *uat* *ȧment* *en* *Taāāneka*

it will set us on the road west of Taāāneka, and

ki *māk* *su* *erṭāt* - *n* *ḥer* *uat* *meḥtet* *en*

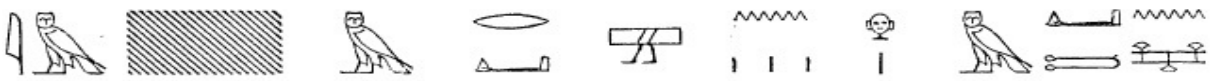
the other verily it will set us on the road north of

Ṯefθȧ *per - n* *er* *meḥtet* *en* *Māḳθȧ*

Tcheftha, and {we shall / come out} to the north of Megiddo.

ȧχ *ṯau* *neb - n* *neχt* *ḥer* *χert* *ȧb - f*

O let go forth our lord mighty according to his heart's desire



ȧm *em* *erṭā* *śem - n* *ḥer* *māθen*

there . . . . . do not make us march on road

pen *śeta* *āḥā* *na* *en* *ȧput* *ȧm - f* *ȧst*

this hidden, stand the envoys in it. Behold

ḥen-f *ḥer* *χāār* *ḥer - s* *χer* *pen* *ṯeṭ - en-*

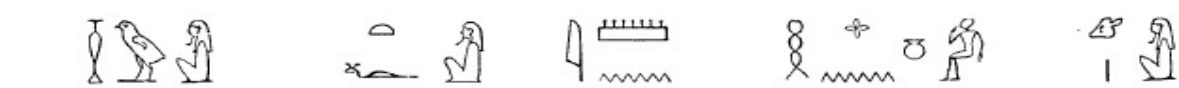
his Majesty became furious at it [at] things these [which] they had

sen *χer* *ḥāt* *ṯeṭeṭet* *em* *ḥen* *en* *setep-sa*

said before the words from the Majesty of the Court,
(*i. e.*, in respect of)

ānχ *uṯa* *senb* *ānχ-ȧ* *meru - ȧ* *Rā*

life, strength, health, [and he said :] By my life, by my beloved Rā,



ḥesu-ȧ *tef - ȧ* *Ȧmen* *ḥunnu* *fenṭ-ȧ*

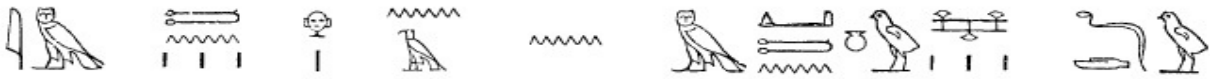
by my favour with my father Amen, who maketh young my nose

em ānχ usr ȧu ťau ḥen-ȧ ḥer māθen

with life and power, will set out my Majesty by road

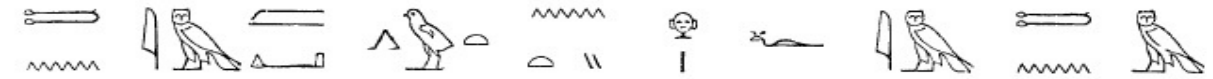
pen Āālena ȧmmā śem enti ḥrȧ - f

this of Āālena. Let go him whose face



ȧm - θen ḥer na en māθennu ťeṭu-

among you is upon the roads [of which] ye have



θen ȧmmā iut enti ḥrȧ - f ȧm - θen em

spoken, let come him whose face among you is for

śesut ḥen-ȧ mā ka - sen em na

following my Majesty, because they will cry among the

en χeru but Rā ȧn ȧu

wretched creatures abominated of Rā: "Is it not that

ḥen-f ťau ḥer ki māθen ȧu-f āā

his Majesty hath gone by another road? He hath departed

er senṭ - en - n ka - sen ťeṭ - en - sen

through fear of us;" [this] will they cry. They spake

χeft *ḥen-f* *ȧri* *tef* - *k* *Ȧmen* *neb* *nest*

before his Majesty : "May make thy father Amen, the lord {of the / thrones}

taiu *χent* *ȧpt* *māket* - *k*

of the world, the dweller in the Apts, thy protection.
(*i. e.*, Karnak)

māk - *n* *em* *śes* *ḥen-k* *em* *bu* *neb*

Verily we [are] following thy Majesty into place every

ťau-k *ȧm* *un* - *n* *bak* *em-sa* *neb-*

goest thou there ; we are servants behind their

sen

master."

II.

ȧst *peḥui* *en* *menfitu* *neχt* *en*

Behold then the end of the army mighty of
(*i. e.*, rear guard)

ḥen-f *er* *pa* *ṭemȧ* *en* *Āalena*

his Majesty [was] at the town of Āalena, and

pa *ḥāti* *per* *er* *ta* *ȧnt* *meḥ-*

the head came forth to the valley . . ; [when] they (*i. e.*, advance guard)

en - *sen* *peḳ* *en* *ȧnt* *θen* *āḥā* *en*

had filled the ravines of valley this, rose and

ťeṭ - *en* - *sen* *χer* - *tu* *eref* *māk* *ḥen-f*

said they: "Assuredly now verily his Majesty

per *ḥenā* *menfitu-f* *en* *neχtu* *meḥ* - *en* - *sen*

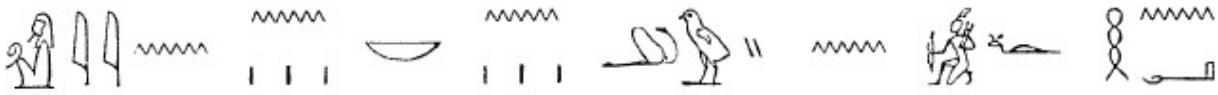
{hath come forth} with his army of brave men, and they have filled

peḳ *en* *ȧnt* *ȧmmā* *setem* - *en* - *n*

the ravines of the valley: come now, let us hearken unto

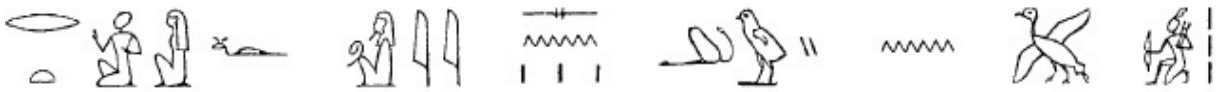
neb - *n* *neχt* *em* *pa* *ťeṭet-f* *nebt* *ȧmmā*

our lord mighty in that which he saith all, come now,



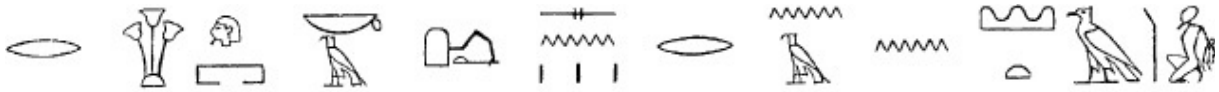
sai - *en* - *n* *neb* - *n* *peḥui* *en* *menfitu-f* *ḥenā*

let us guard our lord. The rear of his army and



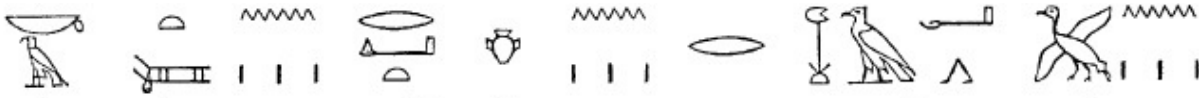
ret-f *sai* - *sen* *peḥui* *en* *pa* *menfitu*

of his men they guard the rear of the army



er *ḥa* *ka* *āba* - *sen* *er* *na* *en* *seta*

behind : surely if they fight against the mountaineers,



ka *tem* - *n* *erṭāt* *ȧb* - *n* *er* *χaā* *pa-n*

surely we must not allow our heart to forsake our

(*i. e.*, courage)

menfitu *sment* *ȧ* *en* *ḥen-f* *ḥer* *benru-*

soldiers has stationed whom his Majesty outside

sen *enti* *ȧm* *ḥer* *sait* *peḥui* *en* *menfitu-f*

these which are there to guard the rear of his army

en *neχt* *ȧst* *peḥ* *en* *pa* *ḥāu*

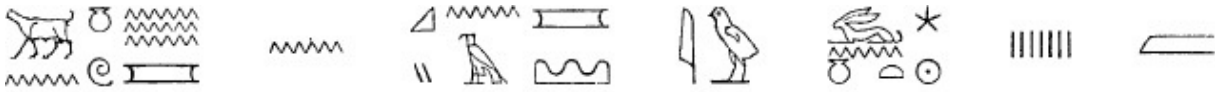
of brave men." Behold then arrived the forepart of the army

per *ḥer* *mȧθen* *ȧu* *rer* *em* *Śut* *sper*

coming forth on the road at the revolving of Shu, arrived

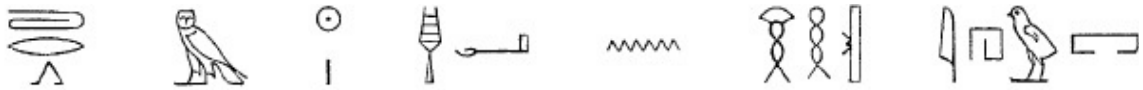
en ḥen-f res Mākθȧ ḥer sept en

his Majesty at the south of Megiddo, on the edge of



χennu en qina ȧu unnut VII em

the pool of Qina, [it] being hour seven of



rer em Śu āḥā en uaḥ ȧhu

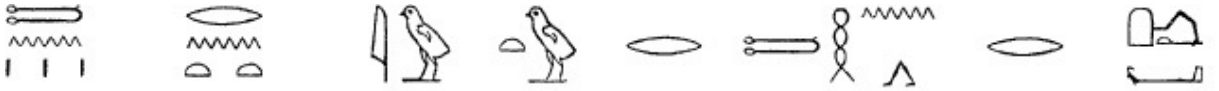
the circuiting of Shu. [One] rose up and pitched the camp

en ḥen-f erṭā ȧn tu em ḥrȧ en menfitu er

of his Majesty, and it gave in the face of the army all

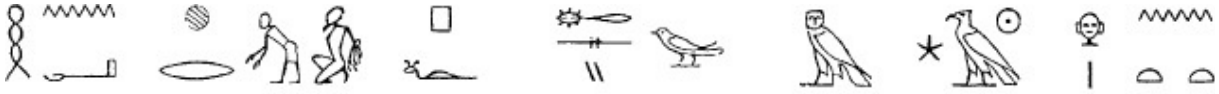
ťer - f er ťeṭ ḳer - θen sesepṭ χāāu-

of it, saying: "Lay ye hold upon [and] prepare your



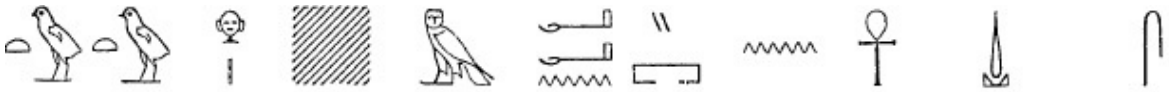
θen erentet ȧu - tu er θeḥen er āba

arms inasmuch as it will be to advance to do battle



ḥenā χer pef χasi em ṭua ḥer entet

with wretched one this and abominable at daybreak, because



tutu *ḥer* . . . . . *em* *āāni* *en* *ānχ* *uťa* *senb*

it will be to . . . . . in the camp of life, strength, health".

ȧrit *meχer* (?) *uru* *uā* *en* *śesu*

Made preparations (?) the overseers {of the provisions} of the foot-soldiers,

seś *resu* *en* *menfitu* *ťeṭ* - *en* - *sen*

passed along the watchmen of the soldiers, they said :

men *sep sen* *res* *ṭep* *sep sen* *res* *em* *ānχ*

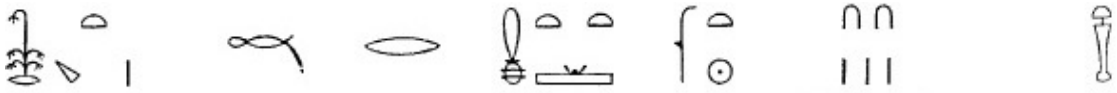
"Be firm, twice ; watch well, twice ; watch for life

em *am* *en* *ānχ* *uťa* *senb* *it* - *tu* *er*

in the camp of life, strength, health." Came one to

ťeṭ *en* *ḥen-f* *meru* *senb* *āuāit*

say to his Majesty : "The mountain {land is in a good state,} {and the bondsmen}



rest *meḥt* *er* *mȧtet* *renpit* *XXIII* *ṭep*

south and north likewise." Year twenty-three, first month

śemu *hru* *XXI* *hru* *en* *ḥeb* *en* *paut* (?) *n* *paut* (?) *n*

of the season, day twenty-one, the day of the festival of of summer

er *meti* *sutenet* *χāt* *ṭep* *ṭuat*

which corresponds {with / that of} the royal coronation, at {the earliest / dawn,}

ȧst *erṭā* *em* *ḥrȧ* *en* *menfitu* *er* *ťer* - *f* *er*

then was given in the face of the army all of it to

seś *er* *χeft* *ťau* *ḥen-f* *ḥer* *urerit*

advance against the enemy. Set out his Majesty in a chariot [made]

ent *uasm* (*smu*) *sābu* *em* *χakeru* - *f* *nu*

of shining bronze decorated with its accoutrements of

rāt *mȧ* *Ḥeru* *θema* *neb* *ȧri* *χet* *mȧ*

battle, like Horus, the crusher, the lord, maker of things, like

Menθu *Uasti* *ȧtef* *Ȧmen* *ḥer* *seneχt*

Menthu [god] of Thebes, [and] father Amen was for making strong

āāui - f *pa* *ṭeb* *rest* *en* *pa* *menfitu*

his two hands. The horn southern of the army

en *ḥen-f* *er* *res* *en* *Mākθȧ* *ḥer*

of his Majesty was to the south of Megiddo, at

sept *Qina* *pa* *ṭeb* *meḥti* *er* *meḥti* *ȧmenti*

the border of Qina, the horn northern to the north-west

Mākθȧ *ȧu* *ḥen-f* *em* *ḥer-ȧb - sen*

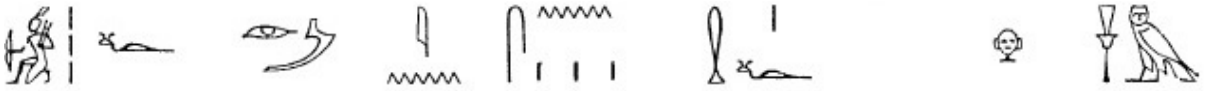
of Megiddo. Was his Majesty in the middle of them, [was]

Ȧmen *em* *sau* *ḥāu-f* *er* *ťaiu* . . . . *āt - f*

Amen protecting his body . . . . . his limbs.

āḥā *en* *seχem* *en* *ḥen-f* *er-es* *χer* *ḥāt*

Rising up gained possession his Majesty of it before his



menfitu-f *maa* *ȧn* *sen* *ḥen-f* *ḥer* *seχem*

army. [When] saw they that his Majesty [was] for gaining

er-es *ȧu* - *sen* *ḥer* *ȧfṭ* *em* *ḳebḳebi*

possession of it, were they for fleeing headlong

er *Mākθȧ* *em* *ḥrȧu* *en* *senṭ* *χaā-*

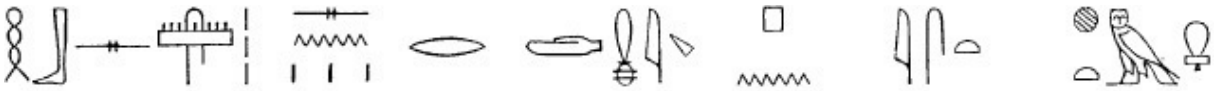
into Megiddo with faces of fear, they forsook

en - *sen* *sesemut* - *sen* *ureret* - *sen* *nu* *nub* *ḥer*

their horses [and] their chariots of gold upon

ḥeṭ *ȧṭḥu* - *tu* *set* *em* *tebteb*

silver, drawn up were they by the strings



ḥebs - *sen* *er* *ṭemȧ* *pen* *ȧst* *χetem*

of their garments into town this, for behold {had shut the gates}

en *na* *en* *reθ* *ṭemȧ* *pen* *ḥer* *ȧṭḥu-*

certain of the people of town this, [and] they drew

sen *em* *ḥebs* *er* *θebθeb* - *seθ*

up [them] by [their] garments to hoist them

er *ḥer* *er* *ṭemȧ* *pen* *ȧst* *ḥa*

over [the walls] into town this. And behold in truth

ȧn *ȧri* *menfitu* *en* *ḥen-f* *erṭāt* *ȧb* - *sen* *er*

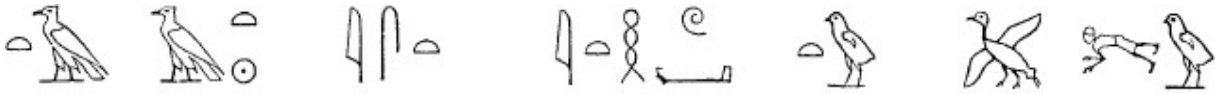
not made the soldiers of his Majesty to give their {hearts / minds} to

ḥaq *na* *en* *χet* *en* *na* *χeru*

capture any of the things of the degraded ones,
(*i. e.*, spoil)

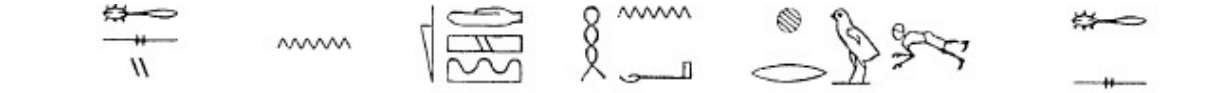
ȧu - *sen* *ḥer* *āq* *er* *Mākθȧ* *em*

[for] they were for entering into Megiddo at



ta *at* *ȧst* *ȧtḥu* - *tu* *pa* *χeru*

the moment, and then [while] they were drawing up the degraded
(*i. e.*, immediately)



χasi *en* *Qeteś* *ḥenā* *χeru* *χas*

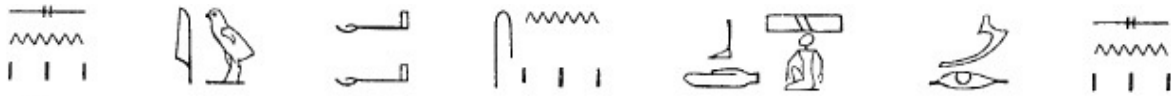
{and abominable men} of Kadesh, and the degraded and abominable

en *ṭemȧ* *pen* *em* *χas* *er* *seāqet* - *set*

of town this in haste to make enter them

er *ṭemȧ* *pen* *ȧu* *senṭ* *ḥen-f* *em* *ḥāt-*

into town this, was the fear of his Majesty in their



sen *ȧu* *āāui* - *sen* *beṭeś* *maa* - *sen*

members, were their hands powerless [when] they saw

seku *en* *χu* - *f* *ȧm* - *sen*

the destruction [wrought] by his uraeus crown among them. [They]

āḥā *en* *ḥaq* *sesemut* - *sen* *ureret* - *sen* *nu*

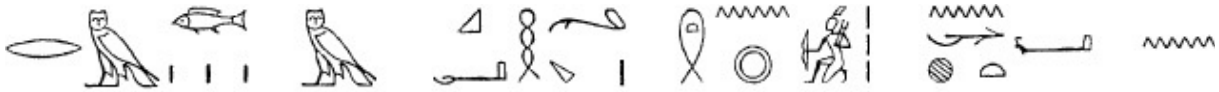
rose up and captured their horses, their chariots of

nub *ḥer* *ḥeṭ* *ȧri* *mȧsi* *māhut* - *sen*

gold upon silver, and made to pass into captivity their peoples,

qennu - *sen* *sṭer* *em* *seθesi* *mȧ*

and their mighty men lay prostrate upon their backs dead like

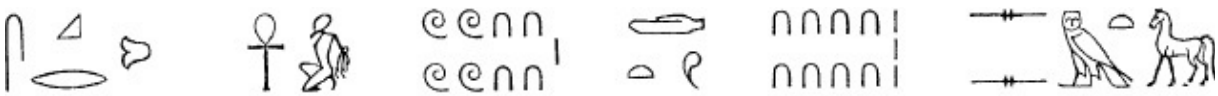


remu *em* *qāḥ* *śen* *neχt* *en*

fishes on the river bank, {and the warriors} mighty of

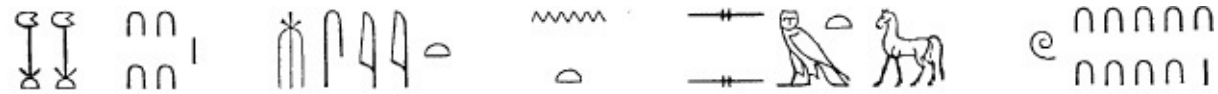
ḥen-f *ḥer* *ȧp* *χet* *ȧru*

his Majesty [were] for counting the spoil belonging to them.



seqer *ānχ* *CCCCXLI* *ṭet* *LXXXIII* *sesemut*

Captives living 441 ; hands 83 ; horses



MM XLI *mesit* *ent* *sesemut* *CXCI*

2041 ; the young of horses 191 ;

ȧbare *VI* *renpet* *ureret* *bak-θ*

stallions 6 ; horses . . . . . ; a chariot worked

em *nub* *ťebu* *em* *nub* *ureret* *nefert*

with gold, and a seat of gold ; a chariot beautiful

bak-θ *em* *nub* *en* *ser* *en* *Māk θ* *ureret*

worked with gold of the prince of Megiddo ; chariots

nefert *bak-θ* *em* *nub* *en* *mesu* *χer* *pef*

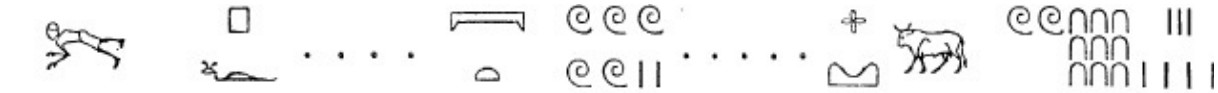
beautiful worked with gold of the sons {of wretched creature} that

XXX ureret en menfitu - f χas DCCCXCII ṭemṭ

30 ; chariots of his soldiers vile 892 ; in all

DCCCCXXIV χemt meses nefer en āba en

924 ; of bronze a coat of mail fine of battle of



χer pef pet DII unṭu CCXCVII

{wretched creature} that ; . . . . bows 502 ; . . . . . calves 297 ;

āut neṭeset MM āut ḥeṭet

beasts small 2000 ; beasts white 20500.

SPEECH OF ȦMEN-RĀ THOTHMES III.

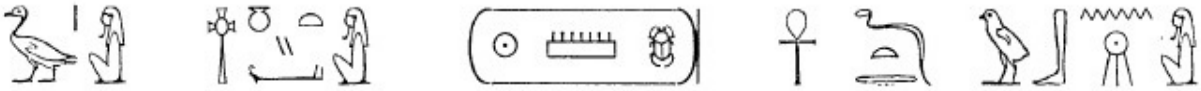
[XVIIIth dynasty.]

met' an Ȧmen-Rā neb nest taiu

Saith Ȧmen-Rā, the lord of the thrones of the world :

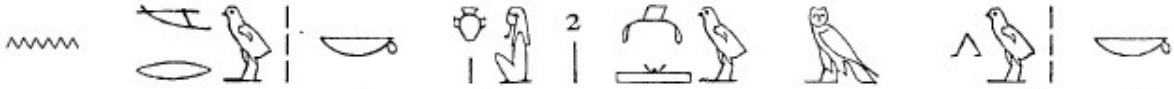
i - θȧ - nȧ ḥā - θȧ maa nefer-ȧ

Come thou to me [and] make glad thyself [at] the sight {of my beauty,}



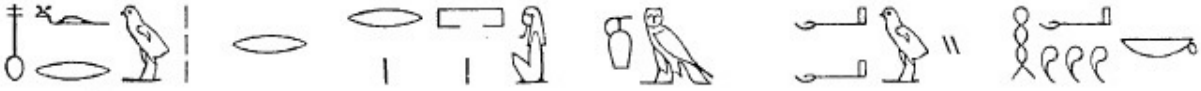
sa-ȧ netti-ȧ Men-χeper-Rā ānχ t'etta uben-ȧ

my son, my brave one, Men-kheper-Rā living for ever! I shine
(Thothmes III.)



en meru - k ȧb-ȧ āu em iu (?) - k

through love for thee, my heart rejoiceth at thy comings

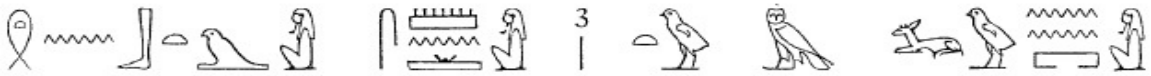


neferu er erper-ȧ χnem āāui ḥāu-k

happy to my temple. {I have united} my two hands to thy body

em sa-ȧ ānχ net'em - ui seχemet - k er

in my protection living, doubly sweet is thy form unto



śenbet-ȧ *smen-ȧ* *tu* *em* *āunn-ȧ*

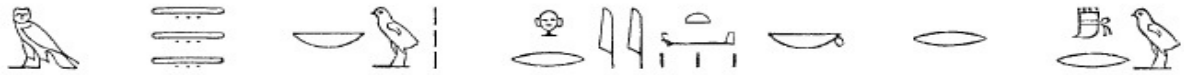
my divine body. I have stablished thee in my dwellingplace,

bi - ȧ - nek *ṭā-ȧ - nek* *qent* *neχt*

I have made thee a wonder. I have given to thee power and victory

er *set* *nebt* *ṭā-ȧ* *baiu-k* *senṭu - k*

over foreign lands all. I have given thy will and the fear of thee



em *taiu* *nebu* *ḥerit - k* *er* *ťeru*

in lands all, they fear thee to the limits

seχent *ent* *pet* *seāāai - ȧ* *śefśef - k*

of the four pillars of heaven. I have magnified the terror of thee

em *χat* *nebt* *ṭā-ȧ* *hemhemet* *ḥen - k* *χet*

in bodies all, I have given the report of thy majesty among

pet *paut* *uru* *set* *nebt* *ṭemṭ*

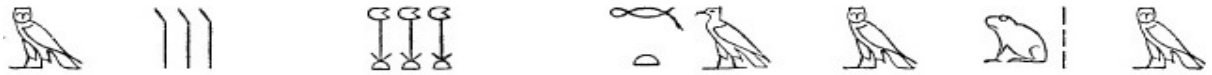
{the nine foreign peoples.} The nobles of foreign nations all in totality [are]

em *χefā - k* *āui - ȧ* *āāui - ȧ* *ťes - ȧ*

in thy fist. I have stretched out my hands, mine own,

ennuḥu - ȧ - nek *seteṭ* *maťer - ȧ* *Ȧnti Kenset*

I have bound for thee with cords, I have led captive Ȧnti of Nubia



em *ťebāu* *χau* *meḥta* *em* *ḥefnu* *em*

by {tens of thousands} and thousands {[and] of those on the north} by {hundreds of thousands} of

seqer *ṭā - ȧ* *χer* *reqi - k* *χer*

prisoners. I have made to fall thy opponents beneath

tebtiu - k *tȧtȧ - k* *śenθiu* *χaku-ȧbu*

thy sandals. Thou didst destroy the companies of rebels

mȧ *utu-ȧ* *nek* *ta* *em* *āu - f*

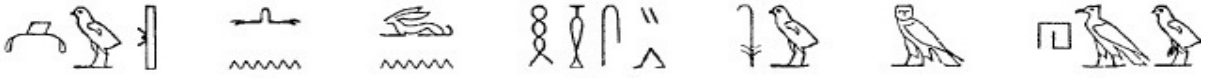
even as I commanded for thee the earth in its length

useχ - f *ȧmentaiu* *ȧbṭaiu* *χer* *ȧuset*

and [in] its breadth. {Those of the west and} {those of the east [are]} under the place

ḥrȧ - k *χenṭ - k* *set* *nebt* *ȧb - k*

of thy face. Thou hast trodden under foot lands all, thy heart is



āu *ȧn* *un* *ḥesi* *su* *em* *hau*

glad, not were penetrated they [until] in the time

ḥen - k *θ-ȧ* *em* *semi* *sper - k*

of thy Majesty. I made myself [thy] guide [when] thou wentest forth

er *sen* *ťa - nek* *mu-ur* *Nehern*

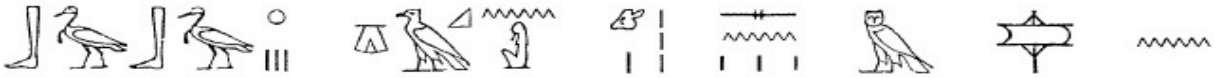
to them. Thou hast traversed the great waters of Nehren (Mesopotamia)

em *neχt* *em* *user* *utu - nȧ - nek*

in victory [and] in might. I have commanded for thee [that]

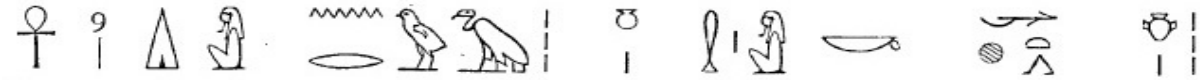
setem - sen *hemhemet - k* *āq* *em*

they may hear the noise of thee entering into [their]



baba *ḳaq - nȧ* *fenṭ - sen* *em* *nef* *en*

huts (*or* holes), I have removed their noses from the breath of



ānχ *ṭā - ȧ* *neru* *nu* *ḥen - k* *χet* *ȧbu-*

life. I have made the terror of thy majesty enter into their

sen *χut - ȧ* *ȧmt* *ṭep - k* *sesun - s*

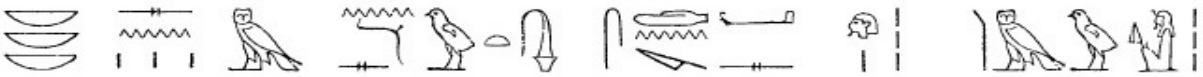
hearts. My uraeus crown is on thy head, it burneth with fire

set *ȧri - s* *ȧseb* *ḥaq* *em*

them, it maketh [thee] to lead away captives from among

nebṭu *Qeṭ* *amem* - *s* *ȧmu*

the wicked of the peoples of Qeṭ, it burns up those who are among

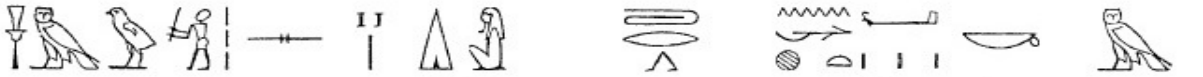


nebu - *sen* *em* *nesut* *seṭen-s* *ṭepu* *Āmu*

their lords with fire, it cutteth off the heads of the Āmu,

ȧn *nehu* - *sen* *χer* *meses* *en*

not can they escape, [it] overthroweth {him that cometh within the compass} of



seχemu - *s* *ṭā-ȧ* *rer* *neχt* - *k* *em*

its power. I have made {to go round about} thy victories among

taiu *nebu* *seḥeṭet* *ṭept* - *ȧ* *em* *en* *ṭet* - *k*

lands all, shining with my crown upon thy body.

ȧn *χeper* *beśta* - *k* *er* *śenentu* *pet*

Not shall arise an enemy of thine as far as the circuit of heaven.

iu - *sen* *χer* *ȧnnu* *ḥer* *peṣṭu* - *sen* *em*

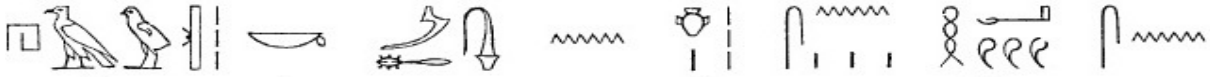
They come having offerings upon their backs with
(*i. e.*, peoples)

kesu *en* *ḥen* - *k* *mȧ* *utu* - *ȧ*

homage to thy Majesty even as I have commanded

ṭā-ȧ *beṭeś* *tekeku* *iu* *em*

I have made the rebels to be fettered [when] they came near



hau - k *maχa* *en* *ȧbu - sen* *ḥāu - sen*

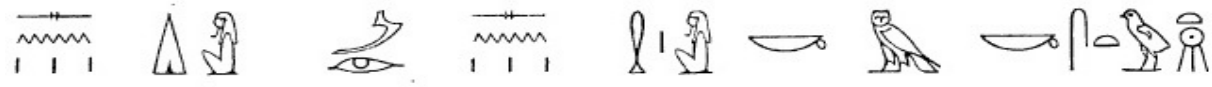
unto thee, burned their hearts, their limbs

seṭau *i - nȧ* *ṭā-ȧ* *tȧtȧ - k* *uru*

quaked. I came, I made thee to smite the princes

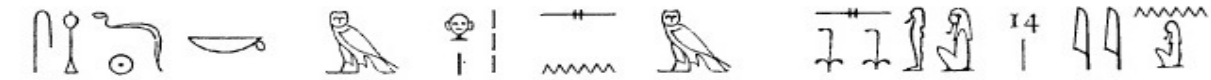
Ṭah *seś - ȧ* *set* *χer* *reṭ - k* *χet* *set-*

of Tchah, I drove them under thy feet throughout their



sen *ṭā-ȧ* *maa - sen* *ḥen - k* *em* *kestut*

lands. I made to look them upon thy Majesty as a ray of light,

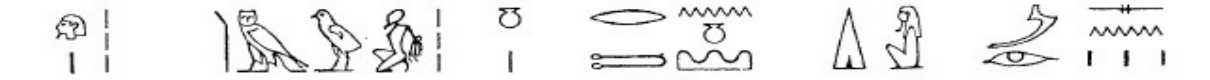


seḥeṭ - k *em* *ḥrȧu - sen* *em* *senen-ȧ* *i - nȧ*

thou didst shine upon their faces as my divine image. I came,

ṭā - ȧ *tȧtȧ - k* *ȧmu* *Satet* *seqerȧ-k*

I made thee to smite those who are in Asia, {I made thee to take captive}
(*i. e.*, the dwellers)

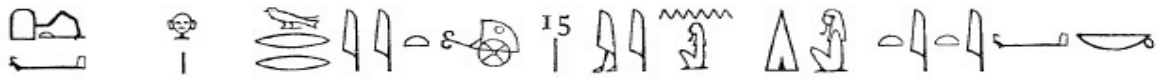


ṭepu *Āmu* *nu* *Reθen* *ṭā - ȧ* *maa - sen*

the chiefs {of the conquered nomads} of Syria, I have made them to see

ḥen - k *āper* *em* *χaχer - k* *seśep-k* *χāā*

thy Majesty provided with thy panoply, {thou didst grasp} [thy] weapons



āba *ḥer* *urerit* *i - nȧ* *ṭā-ȧ* *tȧtȧ - k*

[and] fight upon [thy] chariot. I came, I made thee to smite

ta *ȧbtet* *χenṭ - k* *entau* *em* *uu*

the land of the east, thou didst trample down those in the regions

nu *Ta-neter* *ṭā - ȧ* *maa - sen* *ḥen - k* *mȧ*

of Ta-neter. I made them to look upon thy Majesty as one

seśeṭ *sba* *set* *bes - f* *em* *seśet*

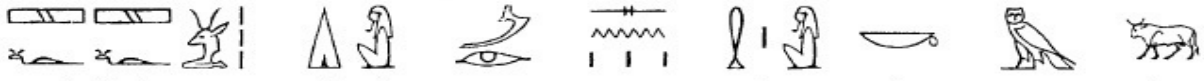
circling [like] a star and pouring out his radiance in fire,

ṭā - f *ȧṭet - f* *i - nȧ* *ṭā-ȧ* *tȧtȧ - k*

he giveth forth his dew. I came, I made thee to smite

ta *Ȧmentet* *Kefa* *Ȧsebi* *χer*

the land of the west, Phoenicia and Cyprus hold [thee]

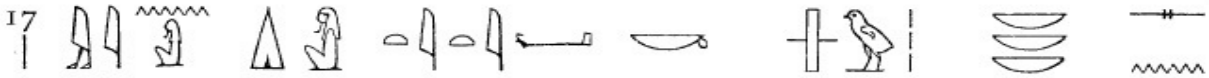


śefśef *ṭā - ȧ* *maa - sen* *ḥen - k* *em* *ka*

in fear. I made them to look upon thy Majesty like a bull

renp *men* *ȧb* *sepṭ* *ābui* *ȧn* *ha* *entuf*

young, firm of heart, provided {with horns,} not can he be approached.
(*i. e.*, full of valour)



17

i - nȧ *ṭā - ȧ* *tȧtȧ - k* *ȧmu* *nebu - sen*

I came, I made thee to smite those who were among their lords,

taiu *nu* *Māθen* *seṭ* *ḳer* *senṭ-k*

the lands of Maθen trembled having fear of thee.

ṭā - ȧ *maa - sen* *ḥen - k* *em* *ṭepi* *neb*

I made them to look upon thy Majesty as the crocodile, the lord

18

senṭ *em* *mā* *ȧn* *teken* *entuf* *i - nȧ*

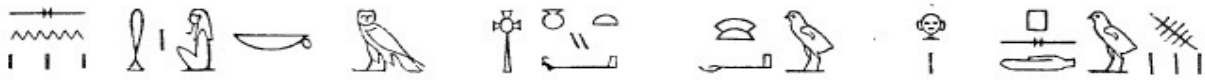
of terror in the waters, not can be approached he. I came,

ṭā - ȧ *tȧtȧ - k* *ȧmu* *ȧaiu* *ḥer* *ȧbu*

I made thee to smite the dwellers {in the islands} in the midst

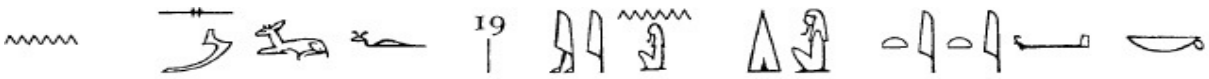
Uaṭ-ur *χer* *hemhemet - k* *ṭā - ȧ* *maa-*

of the Great Green with thy roarings, I made them to look
(*i. e.*, Mediterranean Sea)



sen *ḥen - k* *em* *neṭeti* *χāāu* *ḥer* *pesṭu*

upon thy Majesty as the avenger [who] stands upon the back



en sma - f i - nȧ ṭā-ȧ tȧtȧ - k

of his victim for sacrifice. I came, I made thee to smite

θeḥennu taiu Uθena en seχem baiu - k

Thehennu, the lands of Uthena are in the power of thy will.

ṭā-ȧ maa - sen ḥen - k em maȧḥes

I made them to look upon thy Majesty as a raging lion,

ȧri - k set em χart χet

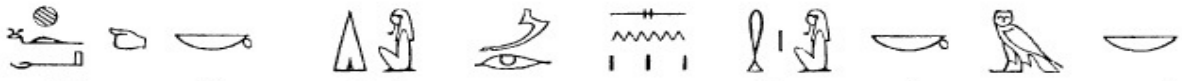
thou didst make them [to go] into [their] holes in passing through

ȧnt - sen i - nȧ ṭā - ȧ tȧtȧ - k

their valley. I came, I made thee to smite

peḥuu śenent śent ur ārf em

the out-lying swamps, the circle {of the boundary / of the great water} is bound up in



χefā - k ṭā-ȧ maa - sen ḥen - k em neb

thy fist, I made them to look upon thy Majesty as the lord

ṭemat Ḥeru θet em ṭeḳeḳet - f er merer-f

of pinions, Horus carrying off with his glance {what he / pleaseth.}

21 *i - nȧ ṭā - ȧ tȧtȧ - k ȧmu ḥā*

I came, I made thee to smite the dwellers in the foremost

en sen ḥu - k ḥeru śā em

parts of them, thou hast seized the dwellers on the sand as

seqerȧ ānχ ṭā - ȧ maa - sen ḥen - k mȧ

captives living. I made them to look upon thy Majesty as

sȧb qemā neb mest ḥāputi

a jackal of the south, the lord of quick motion, a stealthy runner

χens taui 22 *i - nȧ ṭā-ȧ tȧtȧ - k*

passing through the lands. I came, I made thee to smite

Ȧnti Kenset er - men em Śat em amemet - k

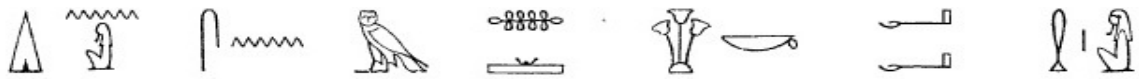
the Anti of Nubia as far as Shat [is] in thy grasp.

ṭā-ȧ maa - sen ḥen - k mȧ senui - k

I made them to look upon thy Majesty as thy two divine brethren,

ṭemṭ - nȧ āāui - sen nek em n . . . sent - k

I have united their two hands unto thee in . . . . . ., {thy two divine sisters}



ṭā - nȧ *sen* *em* *sa* *ḥa - k* *āāui* *ḥen-ȧ*

I have given them as a protection {behind thee.} The hands {of my Majesty}

ḥer *ḥert* *ḥer* *seḥer* *ṭut* *ṭā-ȧ* *χut - k*

are in heaven above to drive away evil. {I have given} {thy glorious strength,}

sa - ȧ *merer-ȧ* *ka* *neχt* *χā* *em* *Uast*

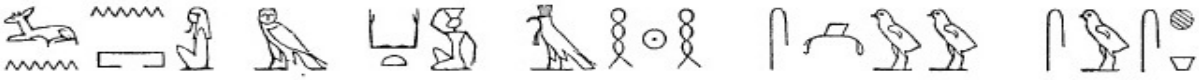
my son, my beloved one, O bull mighty diademed in Thebes,

utet - nȧ *em* . . . . . 24 *Teḥuti-mes* *ānχ* *ṭetta*

I have engendered with [my body] Thothmes, living for ever,

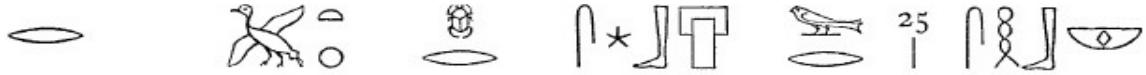
ȧri - nȧ *merert* *nebt* *ka-ȧ* *seāḥā - nek*

who did for me wish every of myself. Thou hast raised up



āunen - ȧ *em* *kat* *neḥeḥ* *seāuu* *seuseχ*

my dwelling in work everlasting, (*i. e.*, work which shall last for ever) {making it longer} and broader



er *pat* *χeper* *seb* *ur* 25 *seḥeb*

than [it was] before; there came into being {a door great.} {[Thou hast] celebrated by festival}

neferu *en* *Ȧmen-Rā* *ur* *menu - k* *er*

the beauties of Ȧmen-Rā, great are thy monuments more

suten - k neb χeper utu - nȧ - nek

than [those of] king any that hath existed. I commanded thee

ȧrit - set ḥetep - ku ḥer - s smen-ȧ

to make them, and thou hast been content thereat. I have established

tu ḥer ȧuset Ḥeru en ḥeḥ em renput sem-

thee upon the seat of Horus of millions of years. Thou shalt

k ānχ . . . . . .

guide living . . . . . .

EXTRACT FROM THE 154TH CHAPTER OF THE BOOK OF THE DEAD.

[XVIIIth dynasty.]

Re en tem erṭāt sebi χat ent suten

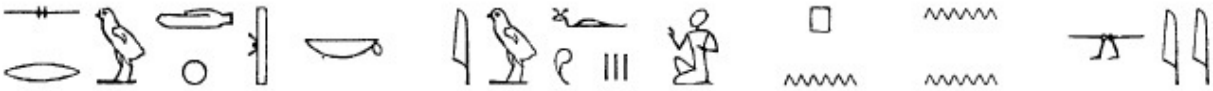
Chapter of not allowing to pass away the body of king

Rā-men-χeper em neter χert ṭeṭ - f ȧneṭ en ḥrȧ - k

Rā-men-kheper in the underworld. He saith: Homage to thee,

ȧtef - ȧ Ȧusȧr i - nȧ er seruṭ - k

O my father Osiris! I have come to make thee to germinate,



seruṭ - k ȧuf - ȧ pen ȧn sebi

make thou to germinate my flesh this. Not let pass away

χat - ȧ ten ȧu-ȧ tem - kuȧ mȧ tef-ȧ χeperȧ

my body this. Even I am whole like my father Kheperȧ,

mȧti - ȧ pu ati sebi - f māȧ ȧrek

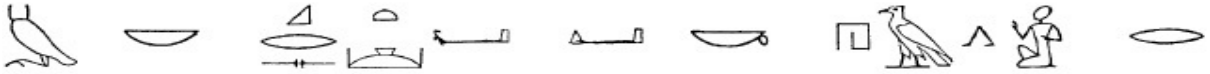
a type to me in that without decay is he. Come, therefore,

seχem *nefu - ȧ* *erek* *neb* *nefu* *θen*

provide breath for me then, O lord of breath; {O [thou who art] greater}

er *mȧta-f* *ṭeṭṭeṭ* *erek* *nub - kuȧ*

than those like unto him. Stablish [me] therefore, [and] mould me



em *neb* *qerest* *ṭā - k* *ha - ȧ* *er*

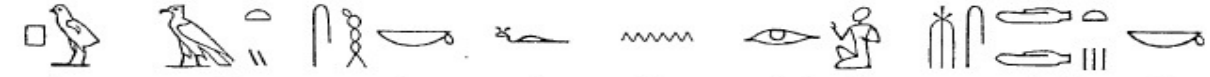
like the Lord of the tomb. Grant thou that I may walk for

neḥeḥ *mȧ* *ennu* *ȧri - nek* *ḥenā*

ever and ever according to that which thou didst do unto

tef - k *Tem* *ȧn* *sebi* *χat - f* *pa*

thy father Temu; not did pass away his body [for] he it is



pu *ati* *sek - f* *ȧn* *ȧri - ȧ* *mesṭeṭet - k*

who is without diminution. Not have I done {what is hateful to thee,}

ḥaui *meru - ȧ* *ka - k* *ȧn* *uȧn - f-*

nay verily I have loved thyself; not may he reject

uȧ *seśeṭ - kuȧ* *em-χet-k* *tem - ȧ*

me. Perfect me after thy likeness, and let not be to me

ḥuau *mȧ* *ennu* *ȧri* - *k* *er* *neter* *neb*

corruption like that which thou doest to god every and

netert *nebt* *ȧn* *erṭā* - *kuȧ* *en* *semamu*

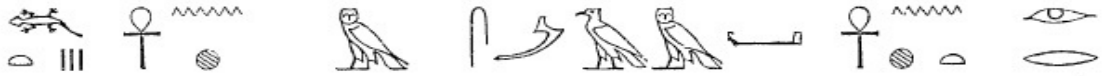
goddess every. Do not give me over to slaughterer

pui *ȧmi* *ḳebau* *semam* *ḥāu*

that who is in the torture chamber (?), making dead the members,

seχenen *ȧmen* *χeba* *em* *χat*

making [them] helpless, hidden, inflicting harm on bodies



āśt *ānχ* *em* *semam* *ānχet* *ȧri*

many. Life [ariseth] from slaughter, the life which performeth

ȧput *ȧru* *ututf* *ȧn* *erṭā* - *kuȧ* *en*

[his] message and doeth his command. Do not give me over to

ťebā - *f* *ȧn* *seχem* - *k* *ȧm* - *ȧ* *ȧu-ȧ* *em*

his fingers. Do not gain the mastery over me. I am under

utu - *k* *neb* *neteru* *ȧneť* *ḥrȧ* - *k* *ȧtef* - *ȧ*

thy command, O lord of the gods. Homage to thee, O my father

Ausar unen ḥāu - k an ḥua - k an

Osiris! Exist thy members. Not didst thou decay. Not didst become

fet - k an fa - k an sensent-

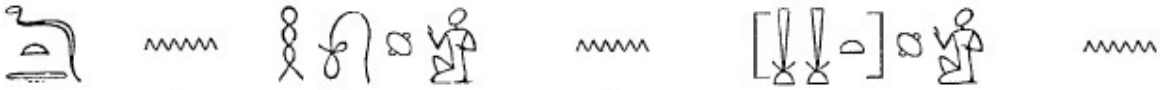
thou worms. Not didst thou rot away. Not didst thou suffer

k an ammek - k an χeper - k em

corruption. Not didst thou moulder away. Not didst thou turn into

fentu nuk χeperà unen ḥāu - à er

worms. I am Khepera, shall exist my members for



ťetta an ḥua - à an sensent - à an

ever. Not shall I decay, not shall I suffer corruption, not shall I

ammek - à

moulder away.

SPECIMENS OF THE MAXIMS OF ANI.

[XVIIIth dynasty.]

I.

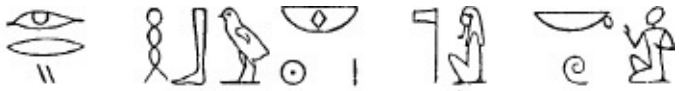
ȧri - nek ḥemt ȧaťāṭȧu ȧri - set-

Make to thyself a wife being young, [and] she will make
(*I. e.*, marry)

nek sa - k

for thee thy son.

II.



ȧri ḥebu neter - ku

Perform the festival of thy God,

nemamu trȧ - tuf

renew [it in] its season.

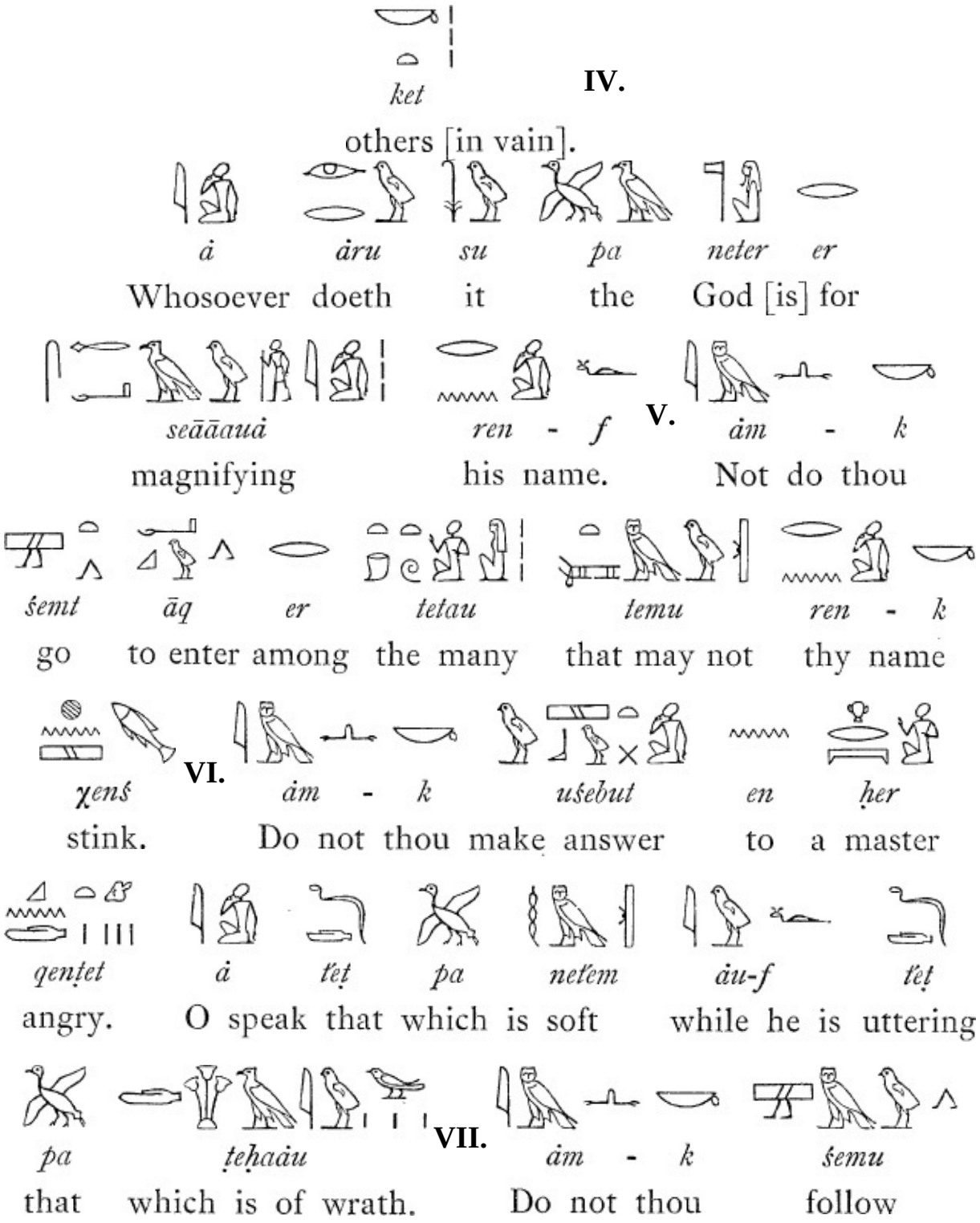
III.

pa

The

ennu iu tutu uχaχ seśepu

time [once] past one seeketh to grasp


ket
IV.
others [in vain].
ȧ ȧru su pa neter er
Whosoever doeth it the God [is] for
seāāauȧ ren - f
V.
ȧm - k
magnifying his name. Not do thou
śemt āq er tetau temu ren - k
go to enter among the many that may not thy name
χenś
VI.
ȧm - k uśebut en ḥer
stink. Do not thou make answer to a master
qenṭet ȧ ťeṭ pa neťem ȧu-f ťeṭ
angry. O speak that which is soft while he is uttering
pa teḥaȧu
VII.
ȧm - k śemu
that which is of wrath. Do not thou follow

em-sa *set-ḥemt* *em* *ṭāai* *ťaai* - *set*

after a woman, do not allow to seize her

ḥāti - *k* **VIII.** *ȧmmā* *su* *en* *pa* *neter*

thy heart. Give thyself to the God,

sauu - *k* *su* *em* *ment* *en* *pa* *neter*

keep thyself daily for the God,

ȧu *ṭuauu* *mȧ* *qeṭi* *pa* *haru*

being to-morrow like as this day.

ȧ *maat* - *k* *petrȧ* *pa* *ȧru* *pa*

O let thine eye consider the work of the

neter *ȧu-f* *ḥetau* - *f* *pa* *ḥetau* - *tu*

God. He despises whosoever {sheweth contempt [for Him].}

IX.

χennu *en* *neteru* *betu* - *tuf* *pu* *seḥebu*

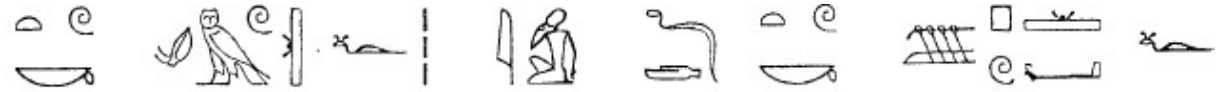
The sanctuary of God abhorred by it are festal cries.

senemeḥu - *nek* *em* *ȧb* *mert* *ȧu*

Make thou supplication with a heart loving, being

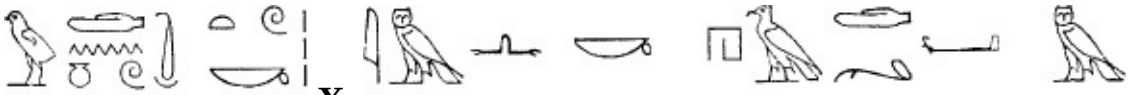
meṭet - *f* *nebt* *ȧmennu* *ȧri-f* *χeru-*

its petitions all in secret, and he will perform thy



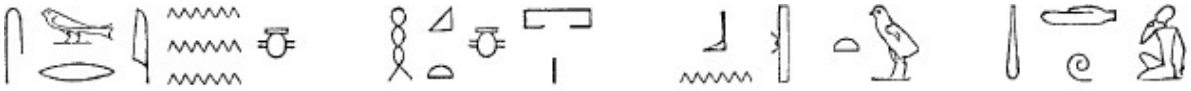
tuk *setemu* - *f* *ȧ* *ťeṭ* - *tuk* *seśepu* - *f*

affairs, he will hear that which thou sayest, he will receive



uṭennu - *tuk* X. *ȧm* - *k* *haṭ* *em*

thy offerings. Do not thou put thyself into

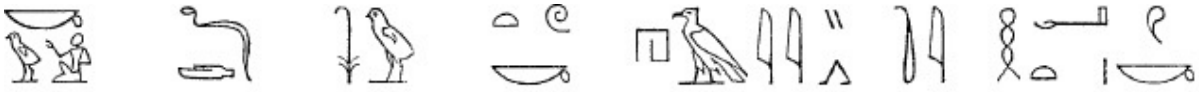


seurȧ *ḥeqt* *ben* - *tu* *meṭu*

the house of drinking beer. An evil thing are the words

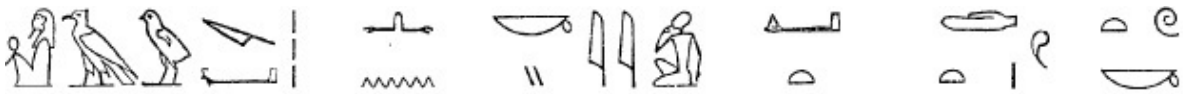
semȧi *sen* *per* *em* *re-k* *ȧn* *reχ-*

reported second-hand coming forth from thy mouth, not knowing



ku *ťeṭ* *su* *tuk* *hai* - *θȧ* *ḥāt* - *k*

thou have been said they by thee. Having fallen thy members



sau *ȧn* *ki* *ṭāt* *ṭet* - *tuk*

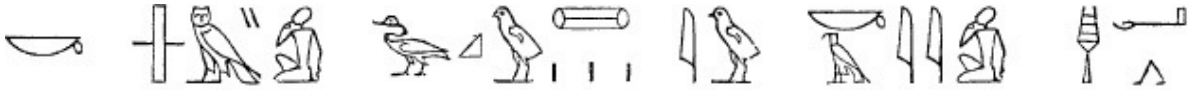
are broken, not another giveth the hand to thee.

nai - *k* *ȧri* *seurȧ* *set* *āḥā*

Thy companions [in] drink they stand up

ṭeṭu *ḥerȧu* *pai* *seurȧ* **XI.** *ȧm-*

saying, "Away with this drunkard". Do not



k *ȧmi* *āqu* *ȧu* *kai* *āḥā*

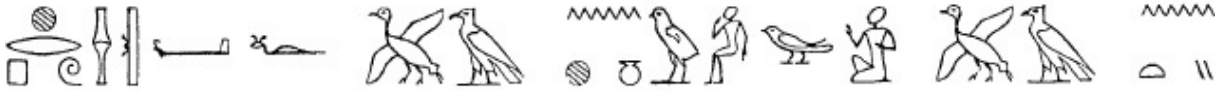
thou eat bread being another standing,

em-tuk *temu* *ȧāut* - *nef* *ṭet* - *tuk*

thou not stretching out to him thy hand

cr *pa* *āqu* **XII.** *iui* *pa* *met*

with the bread. Cometh death



χerpu - *f* *pa* *neχenu* *pa* *enti*

it seizeth the babe which is

em *qenâu* *mut-f* *mâ* *pa* *enti*

on the breast of his mother as well as him that

âri - f *âatu* **XIII.**

hath become an old man.

iu *erek* *paik*

[When] cometh to thee thy

âput *er* *âťai* - *k* *qemu-*

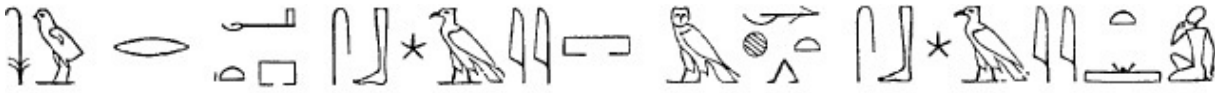
messenger [of death] to carry thee off, be thou found

tuf *ḳer* - *tu* **XIV.** *ṭāu* - *â* - *nek* *mut* - *k*

by him ready. I gave to thee thy mother,

faâu *su* *mâ* *faâu* *su* *ṭātu*

and she bore thee as she bore thee. She placed

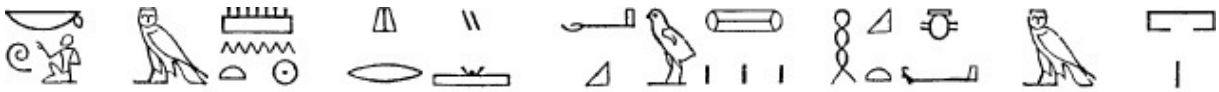


su *er* *āt* *sebai* *em - χet* *sebait-*

thee at the house of instruction for the sake of thy instruction

tuk *er* *ānuu* *ȧu* - *set* *men-tu* *er* *ḥer-*

in books, was she constant for



ku *em-ment* *χeri* *āqu* *ḥeqt* *em* *per-*

thee daily having cakes and beer from her

set *tuk* *menḥet* *ȧri* - *k* *nek* *ḥemt*

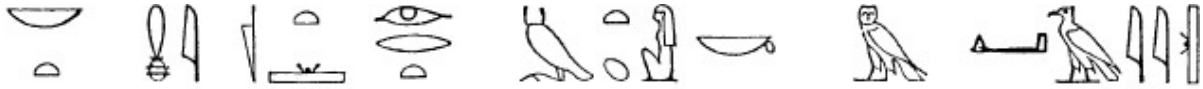
house. Thou hast grown up, thou hast married for thyself a wife,

ḳert - *tu* *em* *per* - *k* *ȧmmā* *maatui-tuk* *en*

thou art master in thy house, prithee cast thy two eyes on

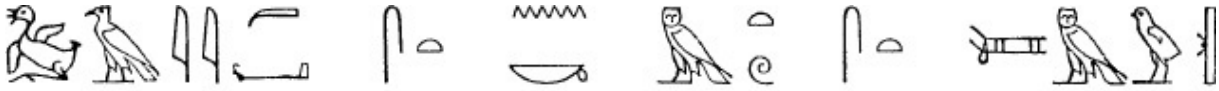
pa *mes* - *tu* - *nek* *pa* *seśeṭu* - *k*

her who gave birth to thee, and who provided thee with



nebt *mȧ* *qet* *ȧrit* *mut* - *k* *em* *ṭāi*

all things, as did thy mother [for thee]. Do not cause



ťai - *set* - *nek* *em-tu* *set* *temu*

to chide her thee, that she may not

faḏu - s āāui - set en pa neter

lift up her two hands to the God,

em - tuf setemu sebeḥu - set

and he hear her petition [and punish thee].

XV.

em ȧri

Do not make

āafa er meḥ χat - k

{thyself a greedy beast} to fill thy stomach.

XVI.

uṯennu

In making offerings

neter-ku sau - tu er na betau-

to thy god guard thyself from the things [which] are abominated

XVII.

tuf

by him.

em *ȧri* - *k* *reqait*

Not do thou make railing accusations,

uhanu *reθ* *ḥer* *nes-f*

the means of ruin of a man are on his tongue.

ȧm - *k* *ḥems* *ȧu* *ki* *āḥā* *ȧu-f*

Do not thou sit being another standing, he being

ȧatu *ȧrek* *em* *re* *pu* *ȧu* - *f*

older than thou, even if it be that

seāāauiȧ - *k* *ȧref* *em* *ȧaut-*

thou art greater than he in his position.

tuf

XVIII.

uχaχ - *nek* *ḳer*

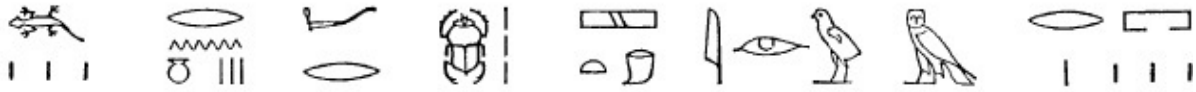
Follow thou after silence.

HYMN TO OSIRIS.

[XVIIIth dynasty.]

ȧneṭ *ḥrȧ - k* *Ȧusȧr* *neb* *ḥeḥ* *suten* *neteru*

Homage to thee, Osiris, lord of eternity, king of the gods,



āšṭ *rennu* *ṭeser* *χeperu* *šeta* *ȧru* *em* *erperu*

of many names, holy of form, hidden of attribute in the temples,

šepses *ka* *pu* *χent* *Ṭeṭṭeṭ* *ur* *χert*

the sacred of *ka* is he, dwelling in Tattu, (*i. e.*, Mendes) {the mighty one} contained

em *Seχem* *neb* *hennu* *em* *Ȧti*

in the shrine Sekhem, the lord of praises in the nome of Ati,

χent *ṭef* *em* *Ȧnnu* *neb* *seχau* *em*

at the head {of what is produced} in Annu, (*i. e.*, Heliopolis) the lord {of whom mention is made} in

Maāti *ba* *šeta* *neb* *Qerert* *ṭeser* *em*

Maāti, the soul hidden, the lord of Qerert, the holy one in

Ȧneb ḥet *ba* *Rā* *ṭet - f* *ṭesef* *ḥetep* *em*

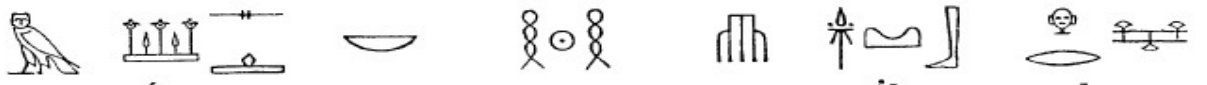
{[the city of the] White Wall,} the soul of Rā, his body his very own, resting in

Ḥenen-su *menχ* *hennu* *em* *nārt* *χeper* *seθet*

Ḥenen-su, beneficent one, praised in Nārt, making to ascend

ba - f *neb* *ḥet-āa* *em* *χemennu* *āa* *nerȧu*

his soul, the lord {of the Great Temple} in Khemennu, (*i. e.*, Hermopolis) {the mighty one} of terror



em *Śas-ḥetep* *neb* *ḥeḥ* *χent* *Ȧbṭu* *ḥer*

in Shas-ḥetep, the lord of eternity, the dweller in Abtu. The path of (*i. e.*, Abydos)

ȧuset - f *em* *Ta-ṭesert* *ṭeṭṭeṭ* *ren* *em* *re* *en*

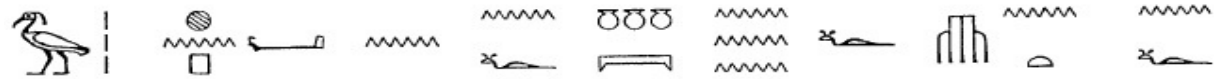
his seat is in Ta-tchesert, stablished of name in the mouth of

reθ *paut* *en* *taui* *tem* *ṭef*

mankind, {the matter (*or* substance)} of the two lands, the god Tmu [who] feedeth

kau *χent* *paut* *neteru* *χu* *menχ* *emmā*

ka's {in the presence of the} companies of the gods, a *khu* beneficent among



χu *χenp* *en* *nef* *Nu* *mu - f* *χent - nef*

khu's. Draweth from him Nu his waters, he bringeth forth

meḥt *meses* *nef* *er* *fenṭ-f* *er* *ḥetepu*

wind at eventide and air from his nostrils to the satisfaction

ȧb - f *reṭet* *en* *ȧb - f* *meses - nef*

of his heart; reneweth [its] youth his heart, he giveth birth to

χut *ṭef* *sem - nef* *ḥert* *sbau*

the splendour of . . . . . Obey him the heights of heaven {[and] the stars.}

seun - nef *sbau* *āāiu* *neb* *hennu*

He maketh to be opened to him the gates mighty, the lord of praises

em *pet* *rest* *ṭuauu* *em* *pet* *meḥtet* *ȧu*

in heaven southern, the one adored in heaven northern.

χemu - seku *χer* *ȧuset* *ḥrȧ - f* *ȧuset - f*

{The stars which} never set [are] under the place of his face, his seats

pu *ȧu* *χemu urṭu* *per - nef* *ḥetep* *em*

are those which never rest. Come to him offerings at

utu *en* *Seb* *pautti* *ḥer* *ṭua - f* *sbau*

the command of Seb. {The divine companies are} for praising him, the stars

ṭuat *em* *sen* - *ta* *ťaťat* *em*

of the *ṭuat* are [making] adoration [to him], the ends of the earth

kesu *ťera* *em* *θebḥu* *maa-*

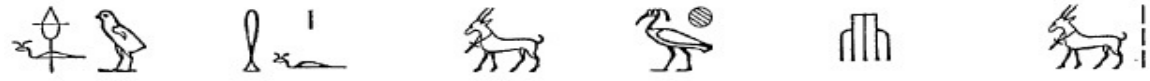
pay homage and the limits of heaven {make prayers [to him when]} they

sen *su* *nai* *ȧm* *śepsiu* *ḥer* *ner-*

see him. Those who are among the holy ones are for fearing

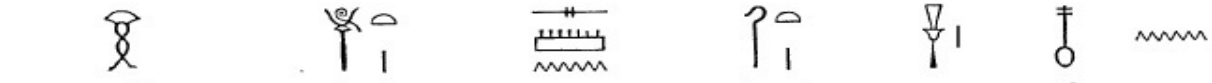
nef *taui* *ṭemṭ* *ḥer* *erṭāt* - *nef* *ȧa* *em*

him, the world whole [is] for giving to him praise when



χesefu *ḥen-f* *sāḥ* *χu* *χent* *sāḥu*

meeting his Majesty. A *sāḥu* glorious at the head of the *sāḥu*'s,

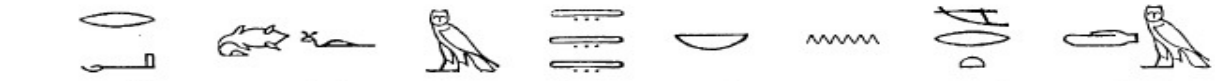


uaḥ *ȧaut* *smen* *ḥeqet* *seχem* *nefer* *en*

and endowed {with divine office,} stablished of dominion. Form beautiful of

paut *neteru* *am* *ḥrȧ* *merer* *maa* - *nef*

the company {of the gods,} gracious of face, beloved by him that seeth him,



erṭā *senṭ-f* *em* *taiu* *neb* *en* *mert* *ṭem*

[he] giveth his fear in lands all by {reason of [his] love,} they all

ka - sen ren - f er ḥāt ṭerp - nef

proclaim his name before [every name], {make offerings} unto him

nebu neb seχau em pet em ta

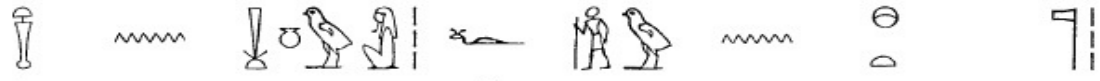
all peoples, the lord of commemorations in heaven [and] in earth,

āst hi em Uaḳ ȧru - nef

[to him] are {many shouts of gladness} in the Uaḳ festival, make to him

ȧhhi ȧn taiu em bu uā ur

cries of joy the two lands in place one. [He is] the eldest,
(*i. e.*, unanimously)



ṭep en sennu - f seru en paut neteru

the first of his brethren, the prince of the company {of the gods,}

smen maāt χet taui erṭā sa ḥer

stablisher of right and truth in the world, placing [his] son upon

nest - f āa en ȧt - f Seb merer mut-f

his throne great of his father Seb. He is {the darling of his mother}

Nut āa peḥpeḥ seχer - f Sebȧ āḥā

Nut, the great of courage, he overthroweth the Fiend, he riseth and

sma - f *χeft - f* *erṭā* *senṭ - f* *em* *χeru - f*

slaughtereth his enemy, he placeth his fear in his adversary,

ȧn *ťeru* . . . . . *men* *ȧb* *reṭ-*

[he] carrieth off the boundaries . . . . . ., [he is] fixed of heart, his legs

f *seθet* (?) *āuāu* *Seb* *sutenit* *taui*

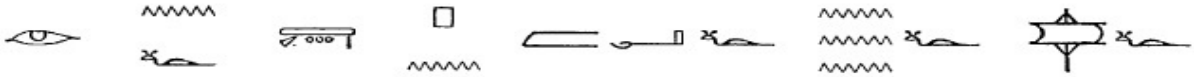
are raised up ; [he is] the heir of Seb {and of the kingdom} of the world.

maa - f *χu - f* *seutu - nef* *nef* *sem*

He hath seen his powers, he hath given command to him to direct

taiu *en* *em ā* *er* *uaḥ* *en* *sep*

the lands by [his] hand as long as the abiding of {times and seasons.}



ȧri - nef *ta* *pen* *em ā - f* *mu - f* *nef - f*

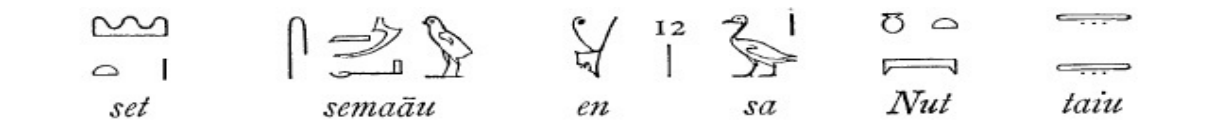
He hath made earth this with his hand, its waters, its air,

sem - f *menment - f* *nebt* *pait* *nebt*

its vegetation, its cattle all, [its] birds all,

χepanen *nebt* *ťeṭfet - f* *āut - f*

[its] fishes all, its creeping things [all], its four-footed beasts [all].



set *semaāu* *en* *sa* *Nut* *taiu*

The mountain land belongs by right to the son of Nut, {and the two earths}

heru *ḥer* *seχā* *ḥer* *nest* *ent* *tef* *mȧ* *Rā*

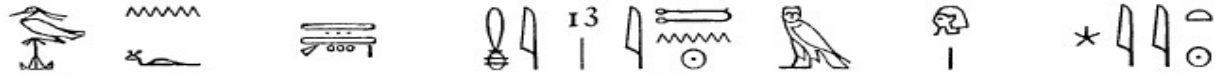
rejoice to crown [him] upon the throne of [his] father like Rā.

uben - f *em* *χut* *erṭā - f* *seśep* *en* *ḥer*

He riseth on the horizon, he giveth light through

kek *seḥeṭ - nef* *śu* *em* *śuti-f*

the darkness, he sendeth forth light [and] radiance by his plumes,



bāḥ - nef *taui* *mȧ* *ȧθen* *em* *ṭep* *ṭuait*

{he floodeth [with light]} the two lands like the disk at the earliest dawn.

ḥeṭ - f *ṭem - nes* *ḥert* *sensen* *sbau*

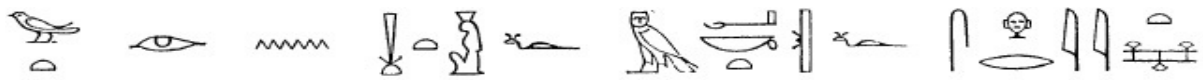
His crown pierceth it the heights of heaven, {[he] is a brother of} the stars,

semu *en* *neter* *neb* *menχ* *utu* *meṭu*

the guide of god every. {[He is] gracious} of command and word,

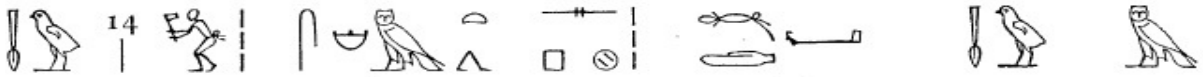
ḥesi *en* *paut* *neteru* *āat* *merer* *paut* *neteru*

the favoured one of {the company of the gods} great, beloved {of the company of the gods}



neṯeset *ȧri* *en* *sent - f* *māket - f* *seḥerit*

little. Hath made his sister protection for him, driving away



χeru *seḥemet* *sepu* *seśeṭ* *χeru* *em*

[his] enemies, turning back evil hap, pronouncing the word with

χu *re - s* *ȧqert* *nes* *ȧn* *uh* *en*

the strength of her mouth, strong of tongue, not fallible in

meṭu *semenχet* *utu* *meṭu* *Ȧuset*

speech. Acting beneficently by command and word [is] Isis,

χut *neṯet* *sen - s* *ḥeḥet* *su* *ȧtet*

the mighty one, the avenger of her brother. Seeking him without

beḳeḳ *reret* *ta* *pen* *em* *ḥai* *ȧn*

rest, going round earth this with cries of grief, not

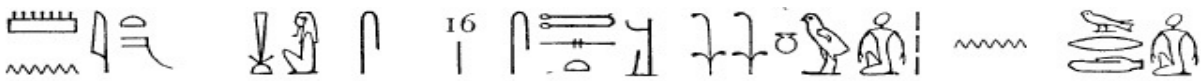
χen - nes *ȧn* *qemtu - s* *su* *ȧrit* *śut*

alighted she not had she found him. Making light

(*i. e.*, until she had found)

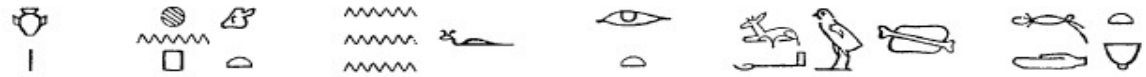
em *śut - s* *χepert* *nefu* *em* *ṭenḥ* *ȧrit* *hennu*

with her hair, {making to become} air by [her] wings, making cries



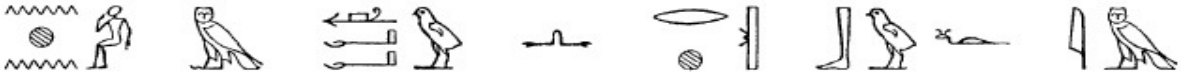
menȧt *sen - s* 16 *seθeset* *enenu* *en* *urṭ-*

doleful [for] her brother. Stirring up the inactivity of the still-



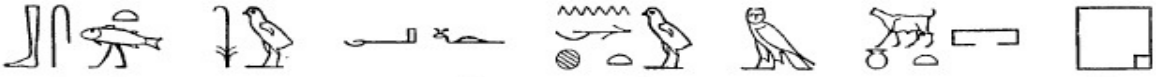
ȧb *χenpet* *mu - f* *ȧrit* *āu* *seśeṭet*

heart, she drew off his essence, she made an heir, she suckled



neχen *em* *uāāu* *ȧn* *reχ* *bu - f* *ȧm*

the babe in loneliness, not was known his place there,



beset *su* *ā - f* *neχtu* *em* *χent* *ḥet*

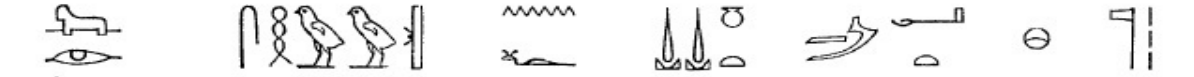
grew he. His hand is mighty within the house

17 *Seb* *paut* *neteru* *ḥer* *reś sep sen* *iui* *Ȧusȧr*

of Seb, the cycle of the gods rejoice, rejoice, at the coming of Osiris'

sa *Ḥeru* *men* *ȧb* *maāχeru* *sa* *Ȧuset* *āu*

son Horus, fixed of heart, victorious, the son of Isis, the heir



Ȧusȧr *seḥuu - nef* *ťaťat* *maāt* *paut neteru*

of Osiris. Gather together to him the princes of Maāt, {the company of the gods,}

Neb - er - ťer *ťesef* *nebu* *Maāt* *sami* *ȧm - s*

and Neb-er-tcher himself, and the lords of Maāt, assemble therein,

18

māk *ḥaiu* *ȧsfet* *seneťemu* *em* *ḥet* *ent*

verily those who repulse iniquity rejoice in the house of

Seb *er* *erṭāt* *ȧaut* *en* *neb - s* *suteni*

Seb to award dignity and rank to its lord, the sovereignty

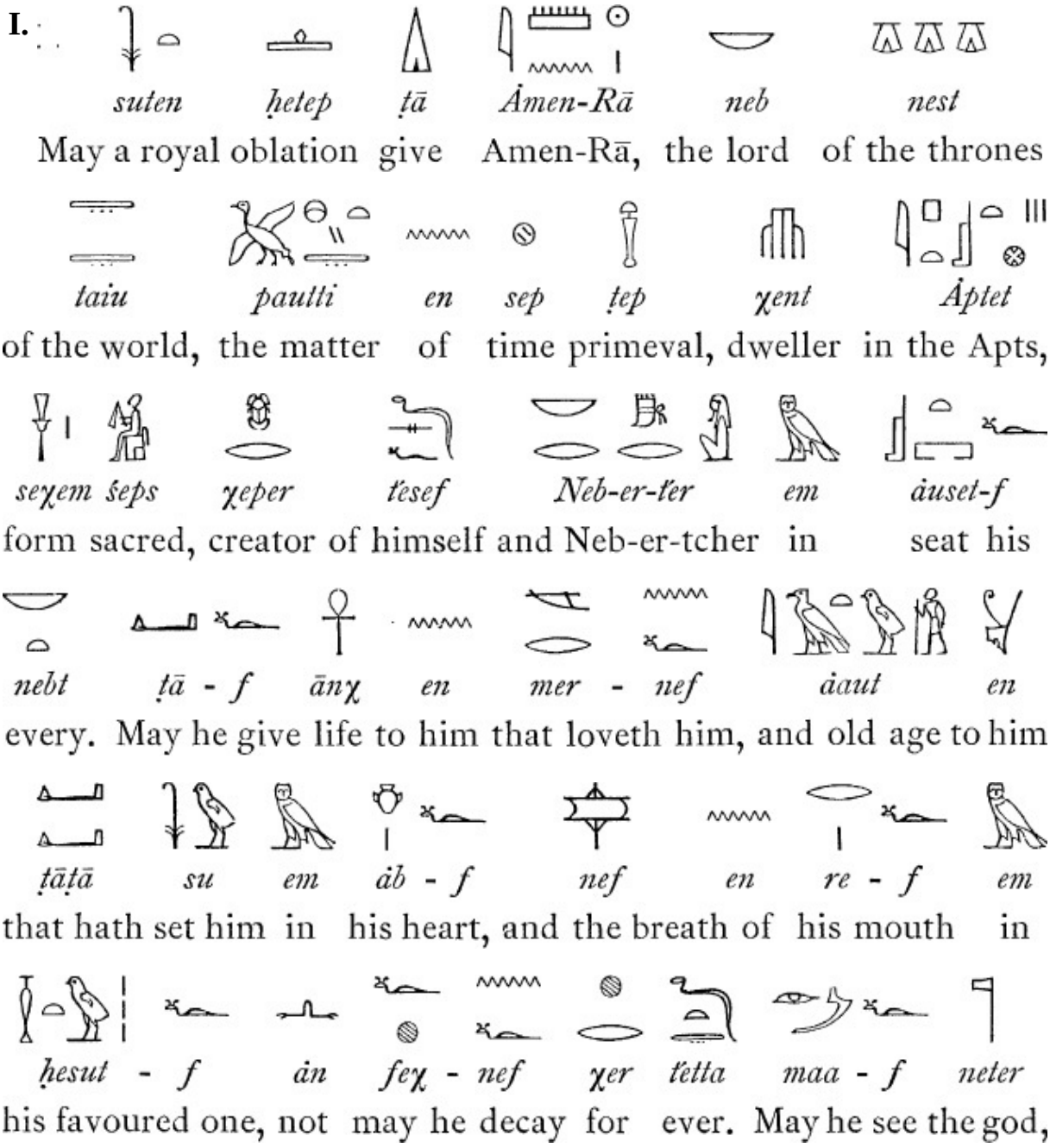
en *maāt-s* *nef*

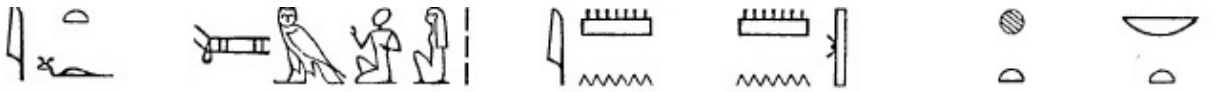
of its right and truth is to him.

FROM THE STELE OF TEḤUTI-NEFER.

[XVIIIth dynasty.]

I.



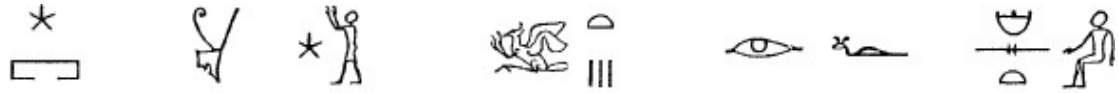


ȧtef *tememu* *Ȧmen* *men* *χet* *nebt*

father of mankind Amen, the stablisher of thing every.

uś - f *ta* *ḥeṭ* *āāui - f* *āb* *er*

May he eat bread white, may his two hands be pure in

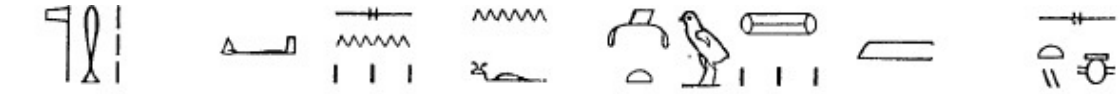


ṭuat *en* *ṭua* *reχit* *ȧri - f* *ḥemset*

the underworld in adoring celestial beings, may he make his seat

em *āāiut* *χenemes - f* *ābu*

in the hall of columns, may he be associated with the priests and



neter ḥenu *ṭā - sen* *nef* *āut* *em* *sti*

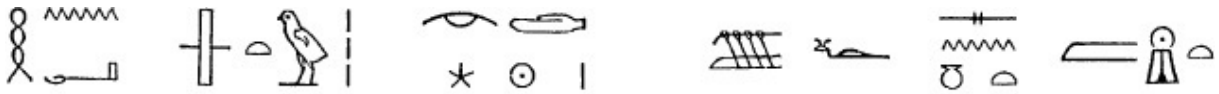
prophets, may they give to him food offerings with drink offerings,

re *mest* *er* *trȧ* *en* *χaiu*

and bread and cakes for the season of the night.

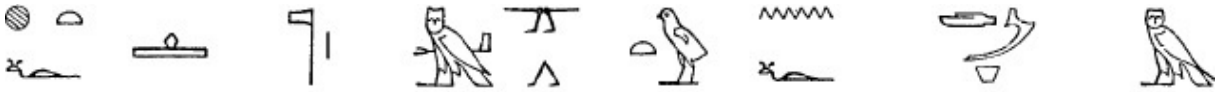
ȧm - f *śens* *en* *un - ḥrȧ* *bābā - f*

May he eat the bread of the "Opening of the Face", may he converse



ḥenā *ȧmtu* *ȧbeṭ* *seśep - f* *sent* *em* *ment*

with those who are in [their] month. May he receive cakes daily



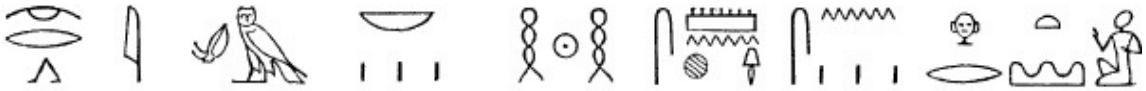
χeft *ḥetep* *neter* *māś - tu - nef* *ṭema* *em*

when setteth the god, may be brought to him a vessel of drink at

uben *ṭep* *χet em iut* *em - baḥ*

sunrise, and the choicest {of the things of / those that come} into the presence.

II.



sper - ȧ *setem* *nebu* *ḥeḥ* *semenχ - sen* *ḥert - ȧ*

I have come to hear the lords of eternity, may build they my tomb

āq - ȧ *per-ȧ* *em maāχeru* *śes - ȧ* *neb*

{[wherein] / I may come} and may I go out in triumph. May I follow the lord

Ta-ṭeser *ṭeḳ - ȧ* *χat - ȧ* *em* *nut* *ent* *ḥeḥ*

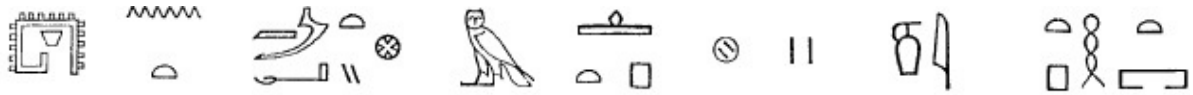
of Tatchsert, may I come to my body in the town of eternity

ḥenā *āb* *ṭuat* *seśep - ȧ* *ḥetepet* *em*

with the opener of the underworld, may I receive offerings in

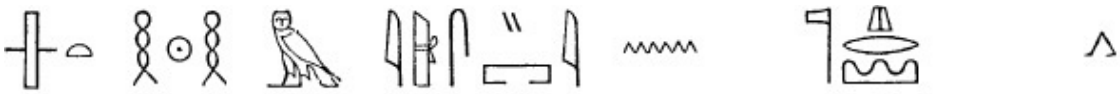
neter-χer *ḥer* *ṭebu* *en* *Un-nefer* *ťa - ȧ*

the underworld with the flowers of Un-nefer, may I pass through



useχt *ent* *Maāti* *em* *ḥetep* *sep* *sen* *χnem-ȧ* *tepḥet*

the hall of two-fold Maāt in peace; twice. May I attain {to the shrine}

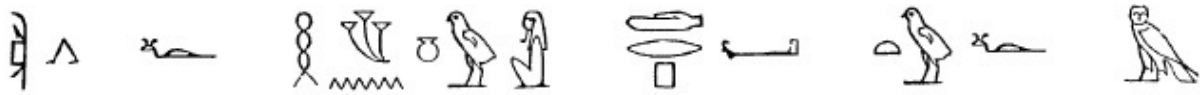


ȧmt *ḥeḥ* *em* *ȧsi - ȧ* *en* *Neter-χer* *āq*

in eternity in my tomb of the underworld, may I go in

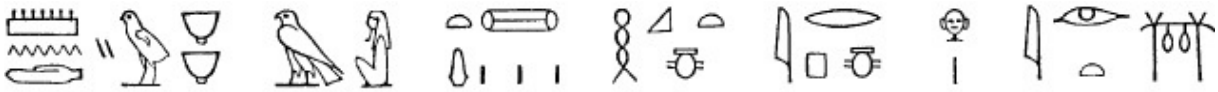
per *emm* *tera* *per* *sāḥ*

{and come out} among [my] ancestors, may come forth [my] glorified body,



śes - f *Ḥennu* *ṭerp - tuf* *em*

may it follow Hennu, may be offered to it from



mentiu *Ḥeru* *ta* *ḥeqt* *ȧrp* *ḥer* *ȧrt*

the breasts of Horus cakes, ale, wine and milk

em *ment* *ent* *hru* *neb*

daily day every.

III.

ȧ *neteru* *ȧmu* *Neter-χert* *ḥemsiu* *er ḳes* *Neb-er-*

Hail gods in the underworld, who sit near Neb-er-

ťer *setemiu* *ṭepet - re - f* *seχa - θen* *ān*

tcher, who hear his orders, remember ye the scribe

Teḥuti-nefer *maāχeru* *em* *Uaḳ* *em* *Teḥutit*

Thoth-nefer, triumphant at the Uaḳ festival, at the Thoth festival,

em *ḥeb* *neb* *en* *pet* *en* *ta* *er* *neḥeḥ*

at festival every of heaven [and] of earth for ever

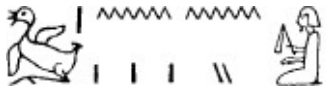
ḥenā *ťetta* *sent - f* *mert - f* *merert - f* *ent*

and ever, [and] his sister, his darling, who loved him, of

ȧuset *ȧb - f* *nebt* *per* *Ḥent-ȧri* *maāχeru*

the seat of his heart, the lady of the house, Ḥent-ȧri, triumphant.

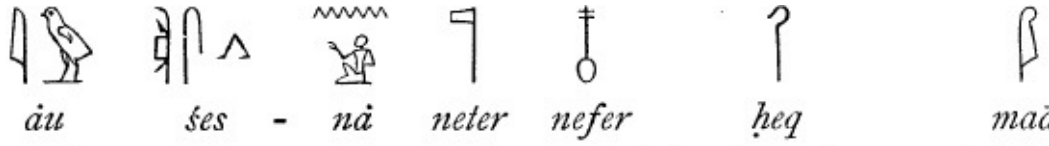
FROM THE STELE OF TEHANNI



,, A SCRIBE.

[XVIIIth dynasty.]

I.

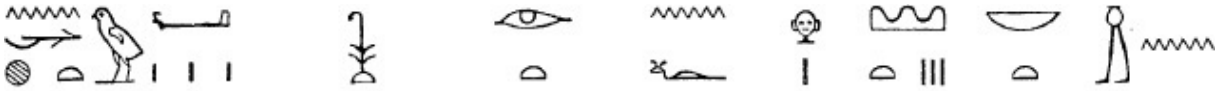


ȧu *śes* - *nȧ* *neter* *nefer* *ḥeq* *maāt*

I have followed the god beautiful, the prince of right and truth,

suten net *Men-χeper-Rā* *ȧu* *maa* - *nȧ*

{king of the North and South,} Men-kheper-Rā (*i. e.*, Thothmes III.) I have seen



neχtu *suten* *ȧrit* - *nef* *ḥer* *setu* *nebt* *ȧn-*

the victories {of the King [which]} he wrought over lands all. He

nef *uru* *nu* *Ṭahi* *em* *seq[er]ȧ* *ānχ*

brought the nobles of Tchahi as captives alive

er *Ta - merȧ* *ḥaq* - *nef* *ṭemȧu* - *sen*

to Egypt, he captured cities their

nebu *śāṭ* - *nef* *mennu* - *sen* *ȧn* *set* *āḥā*

all, he cut down their trees, not a country {rose in rebellion}

em *hu* - *f* *nuk* *smen* *pa* *neχtu*

during his time, I made permanent the victories

ȧrit - *nef* *ḥer* *set* *nebt* *ȧru* *em* *ān*

[which] he wrought over country every, making [them] into writing

mȧ *ȧrit*

as [they] were made.

II.

ān *menfitu* *embaḥ* *ḥen* *senehi*

{Inscribed the soldiers} before [his] Majesty, enlisted

ťamu *en* *neferu* *erṭāt* *reχ* *sa* *neb*

the recruits of the young troops, made to know person every

ȧrt - *f* *em* *menfitu* *er* *ťer* - *f* *ȧn*

what belonged to him among the company all of it, the

suten *ān* *maā* *meri - f* *ān* *menfitu* *Tanni*

royal scribe veritable loving him, the scribe of the soldiers, Tchanni,

maāχeru

triumphant.

III.

ȧu *śes-nȧ* *neter* *nefer* *neb* *taui*

I followed the god beautiful, the lord of the two lands,

Men-χeper-Rā *ṭā* *ānχ* *Rā* *mȧ* *ťetta* *ān - nȧ* *menfitu* *āśt*

Men-kheper-Rā, giver of life, sun-like {for ever,} I enlisted soldiers many.
(*i. e.*, Thothmes III.)

FROM THE STELE OF SESH, A SCRIBE.

[XVIIIth dynasty.]

i - *nȧ* *χer* - *k* *Un-neferu* *maa* - *ȧ*

I have come to you, Un-neferu, that I may see

tuau - *ȧ* *neferu-k* *ȧu* *śes* - *nȧ* *neter* *nefer*

and that I may adore thy beauties. I have followed the god beautiful,

ȧn *ḥeṭ* - *ȧ* *utu* - *nef* *nebt* *per* - *nȧ* *χer*

not {have I done / contrary} to what he commanded all. I have come forth with

ḥesut *en* *ḥesi* - *f* *ȧn* *ḥesi*

the favoured ones of his praise, not is praised

χebṭ - *nef* *nuk* *bak* *χu* *en* *neb* - *f*

the doer of evil by him. I am a servant noble of his lord,

meḥ - *ȧb* *en* *ȧmi* *ḥet-ā* *neχen* - *ȧ* *er*

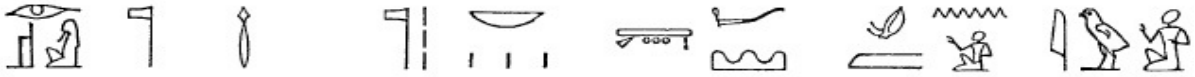
filling the heart of him that is in the palace. {I passed my / childhood} in

bu *χer* *ḥen-f* *ȧri* *ťeṭet* *en* *neb - f*

the place where was his Majesty, doing {the things spoken} by his lord.

Ȧusȧr *ān* *ḥesb* *menmenu* *Seś* *ťeṭ - f* *ȧ*

Osiris, the scribe, the accountant of cattle Sesh, he saith : Hail



Ȧusȧr *neter* *āa* *neteru nebu* *Ta-ťeser* *setem-nȧ* *ȧu-ȧ*

Osiris god great, and gods all of Ta-tchesert, hear me, for I am

ḥer *āś - nek* *rer* *ȧb - k* *en* *seśa - nek*

crying to thee. Let return thy heart to {that which thou hast ordained,}

ȧn *neter* *seχemet* *ȧri - nef* *ḥer - entet*

for not doth God forget what he hath made, in order that

nefu - k *en* *ānχ* *āq* *er* *χat - ȧ* *meḥit - k*

thy breath of life may enter into my body, {and thy north wind}

neťemet *er* *fenṭ - ȧ* *mākuȧ* *em* *maā* *χeru*

sweet into my nostrils. Verily I am true of voice,

nefer *en* *χert* *ȧb* *ḥesut - ȧ* *em* *suten*

good of disposition of heart, my praises were in the royal

per em ment ȧu śes - nȧ ḥeq er nemmat-f

house daily. I have followed [my] prince in his goings,

ȧn ȧri - ȧ sep χasi em seχeru - f

not have I caused a case of failure in his plans

neb ȧn ťeṭ reθ er - ȧ petrȧ - nef ȧn

all, never said men concerning me, "Behold him". Not

uni - ȧ ȧn beta - ȧ ȧn χeper seχeṭ - ȧ

did I wrong, not did I evil, not caused I injury,

ȧn āqu χer ḥaχ - ȧ ťer mesti - ȧ

not hath entered wickedness into me since my childhood,

ȧpu ḥer ȧrit maāt en neb taui nuk

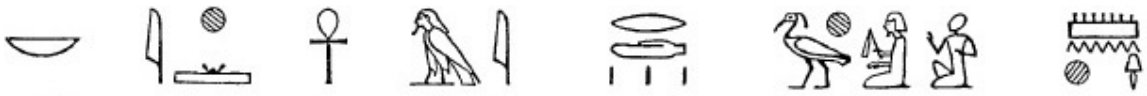
but only the doing of {the right and truth} of the lord {of the two lands.} I

ȧs uaḥ ȧb χer neter i en nȧ ḥer

behold, was constant in heart unto God. I have come over

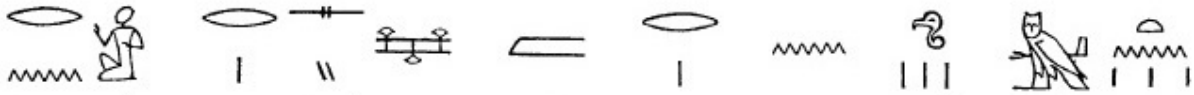
māten nefer en āq ȧb en mert seťamāt

the path fair of straightness of heart, and of the love of virtues (?)
(*i. e.*, justice)



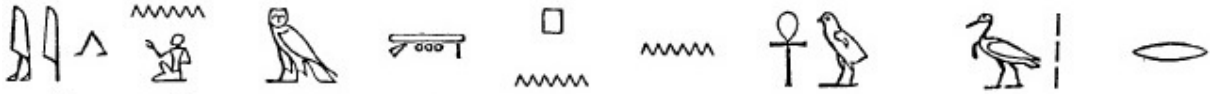
neb *ȧχ* *ānχ* *ba-ȧ* *ruṭ* *χu - ȧ* *menχ*

all. O may live my soul, may grow my *khu,* may flourish



ren - ȧ *resi* *em* *re* *en* *reθ* *mā - ten*

my name entirely in the mouth of men with you.

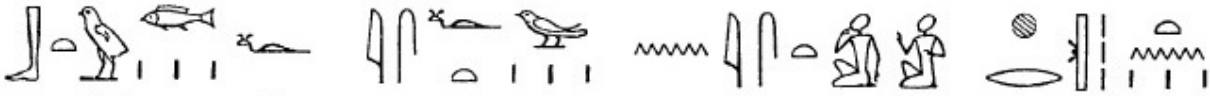


i - nȧ *em* *ta* *pen* *en* *ānχu* *baiu* *er*

I have come into earth this of the living, O ye souls, to

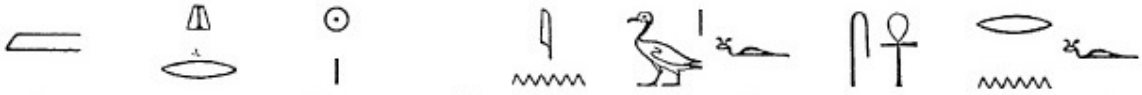
unen *ḥenā - ten* *em* *Ta-ṭeser* *nuk* *uā* *ȧm - ten*

be with you in Ta-tchesert; I am one of you,



betu - f *ȧsfet* *nȧst - ȧ* *χer - ten*

he hath abhorred sin, may I be proclaimed before you



em *χer* *hru* *ȧn* *sa - f* *seānχ* *ren - f*

in the course of day [every]. His son maketh to live his name,

ān *Meḥu*

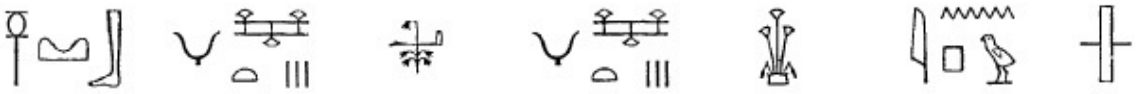
the scribe Mehu.

FROM A SEPULCHRAL STELE.

[XVIIIth dynasty (?).]

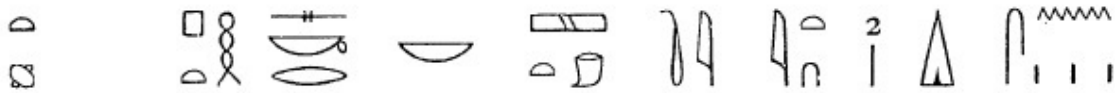
suten *ṭā* *ḥetep* *Ȧusȧr* *ḥeq* *ťetta* *neter* *āa* *neb*

Royal may give oblation Osiris, prince of eternity, god great, lord



Ȧbṭu *Ȧp-uat* *qemā* *Ȧp-uat* *meḥt* *Ȧnpu* *ȧm*

of Abydos, Ap-uat of the south, Ap-uat of the north, Anubis dweller



ut *Ptaḥ-Seker* *neb* *śeta - θȧ* *ȧt* *ṭā - sen*

{in the town of embalmment,} Ptaḥ-Seker, lord of the hidden place, may they give

χu *em* *pet* *us[r]* *em* *ta* *maāχeru* *em* *Neter-χert*

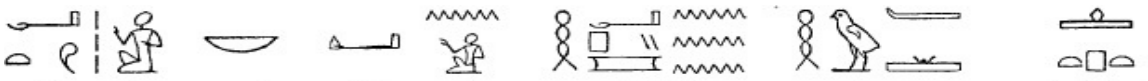
glory in heaven, strength upon earth, triumph in Neter-khert,

pert *āq* *er* *ȧsi - ȧ* *qebḥ - ȧ* *śuit - f* (sic)

{and a coming forth from and} a going in to my tomb. May I refresh my shadow,

surȧ - ȧ *mu* *em* *mer - ȧ* *hru* *neb* *uať*

may I drink water from my pool day every, may flourish

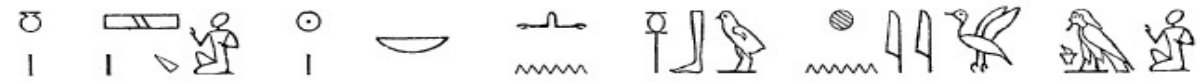


āt - ȧ *neb* *ṭā - nȧ* *Ḥāpi* *ḥu* *ḥetepet*

my limbs all, may give me the Nile food, and offerings,

renpit *er* *trȧ - s* *setuut - ȧ* *ḥer* *maā*

and flowers at its season. May I walk by the side



nu *śe - ȧ* *hru* *neb* *ȧn* *ȧbu* *χeni* *ba - ȧ*

of my lake day every without ceasing. May alight my soul

ḥer *āχamu* *nu* *mennu* *ȧri - nȧ - s*

upon the branches of the trees [which] I have made them,
(*i. e.*, planted)

seqebḥ - ȧ *ḥer* *χeru* *neh - ȧ* *ȧm-ȧ* *tau*

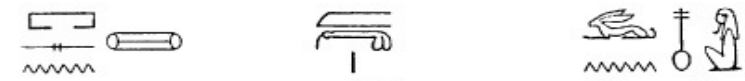
may I cool myself under my sycamores, may I eat the bread

en *ṭāṭā - sen* *ȧu - nȧ* *re* *er* *meṭ - ȧ*

of their giving, may be to me a mouth that I may speak

ȧm - f *mȧ* *Ḥeru - śesu* *peru - ȧ* *χer* *ṭes*

with it like the Horus followers, may I come forth bearing a vase

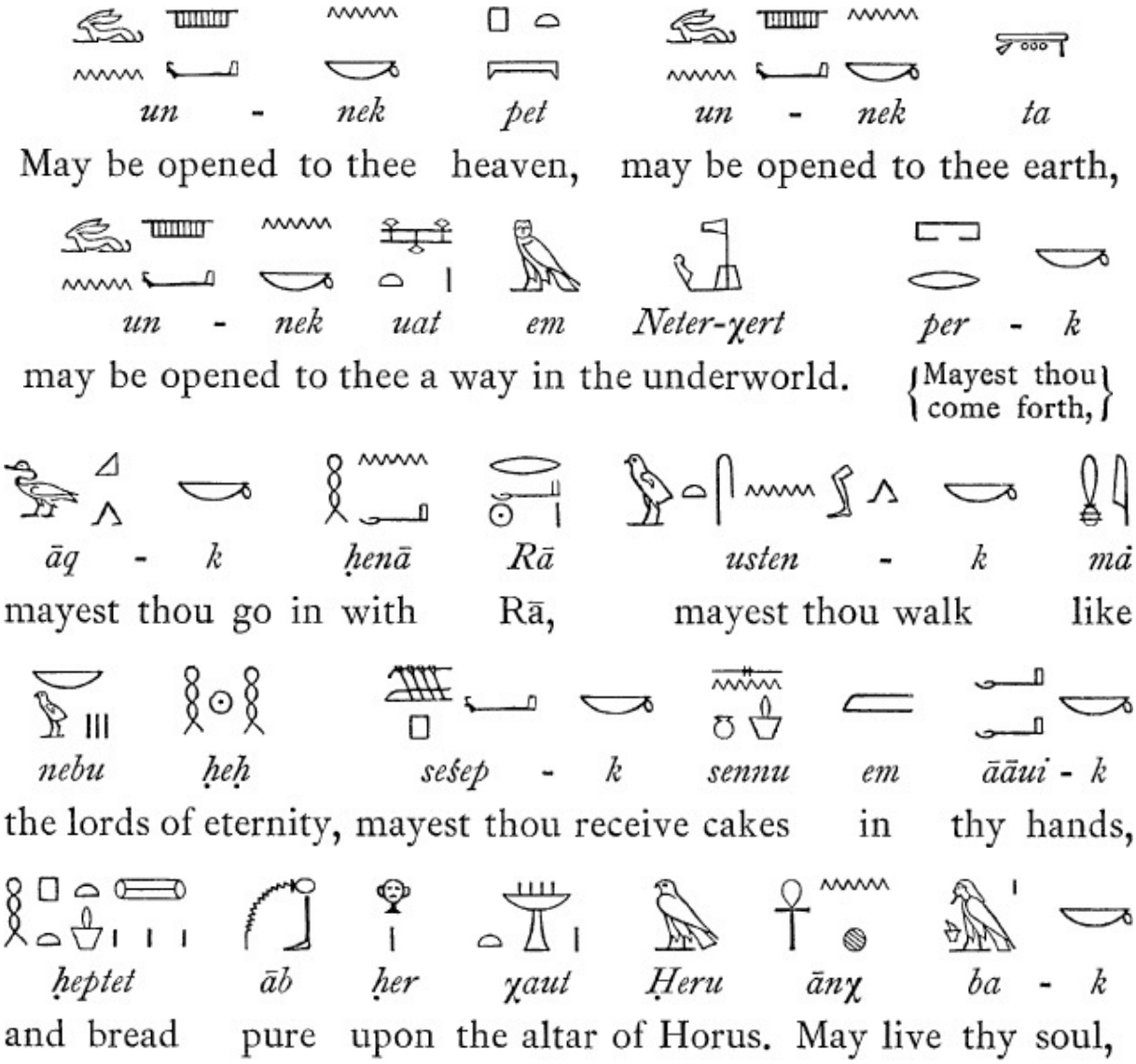


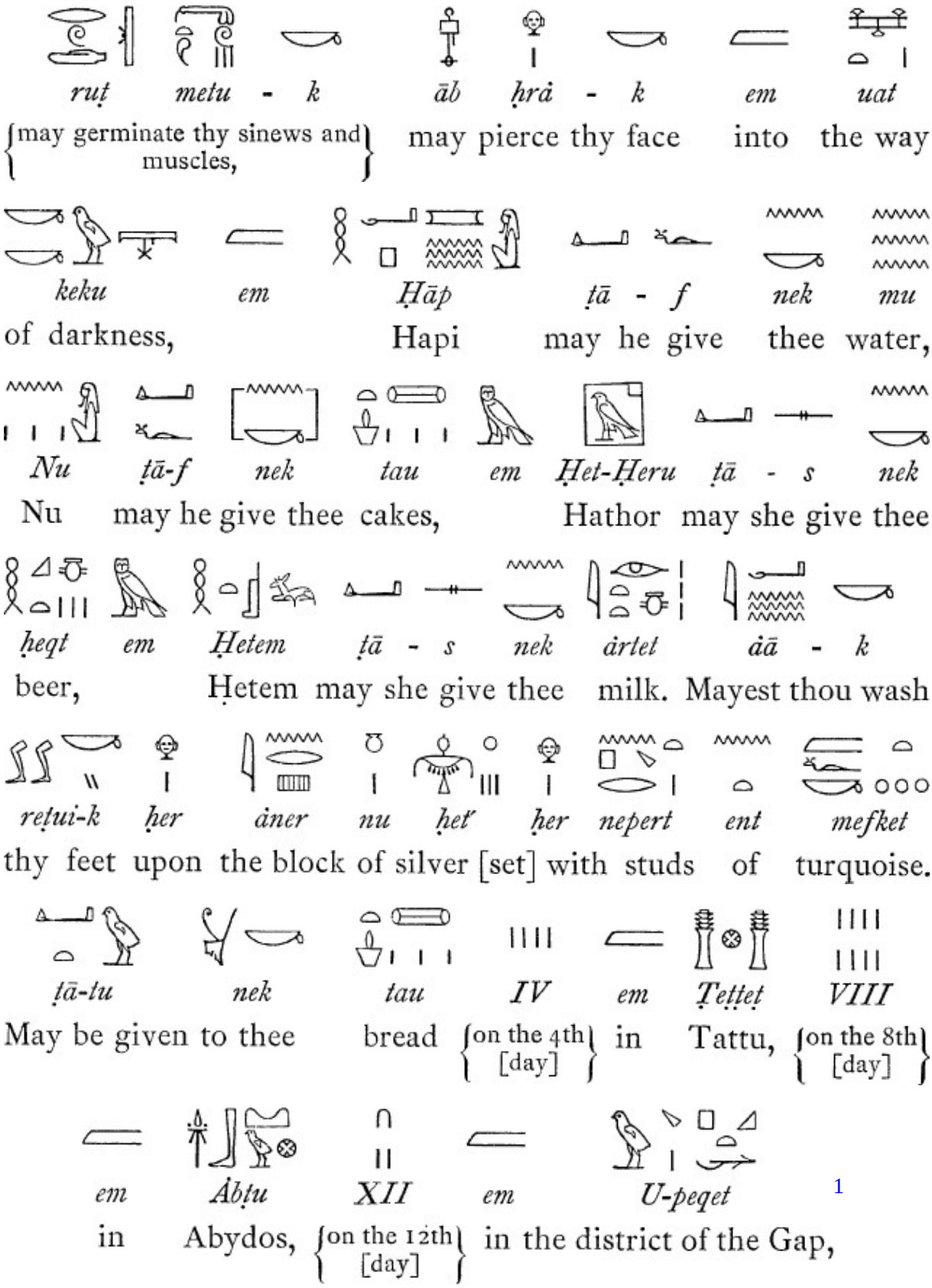
persen *embaḥ* *Un-nefer*

and cakes in the presence of Un-nefer.

THE STELE OF ȦMEN-ḤETEP, A ROYAL SCRIBE AT MEMPHIS.

[XVIIIth dynasty (?).]





ruṭ *metu* - *k* *āb* *ḥrȧ* - *k* *em* *uat*

{may germinate thy sinews and muscles,} may pierce thy face into the way

keku *em* *Ḥāp* *ṭā* - *f* *nek* *mu*

of darkness, Hapi may he give thee water,

Nu *ṭā-f* *nek* *tau* *em* *Ḥet-Ḥeru* *ṭā* - *s* *nek*

Nu may he give thee cakes, Hathor may she give thee

ḥeqt *em* *Ḥetem* *ṭā* - *s* *nek* *ȧrtet* *ȧā* - *k*

beer, Ḥetem may she give thee milk. Mayest thou wash

reṭui-k *ḥer* *ȧner* *nu* *ḥeṭ* *ḥer* *nepert* *ent* *mefket*

thy feet upon the block of silver [set] with studs of turquoise.

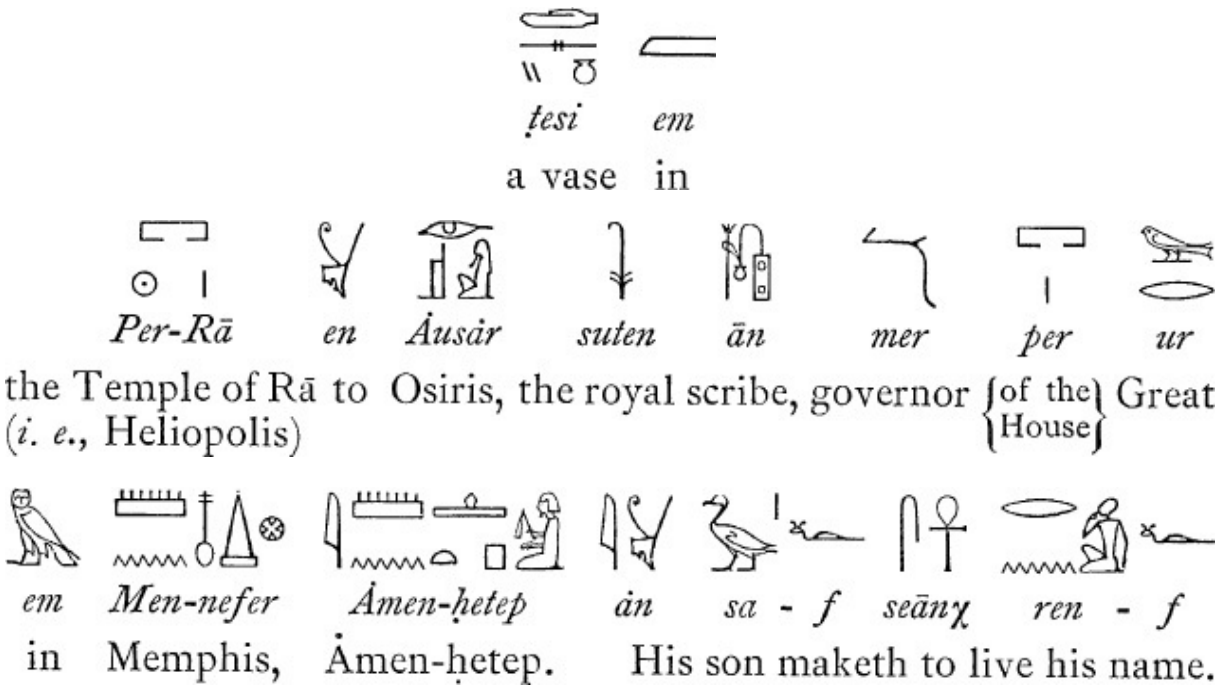
ṭā-tu *nek* *tau* *IV* *em* *Ṭeṭṭeṭ* *VIII*

May be given to thee bread {on the 4th [day]} in Tattu, {on the 8th [day]}

em *Ȧbṭu* *XII* *em* *U-peqet*

in Abydos, {on the 12th [day]} in the district of the Gap,

1



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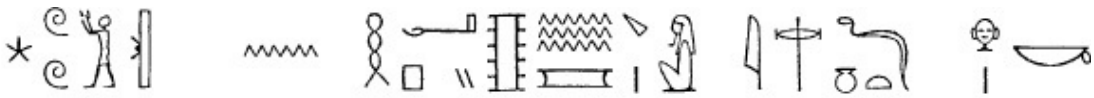
[1] *I. e.*, the country round about Abydos near the opening in the mountains through which souls were supposed to pass into the nex world.

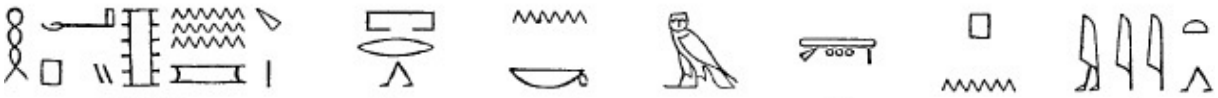
FROM A HYMN TO ḤĀPI, THE GOD OF THE NILE.

[XVIIIth or XIXth dynasty.]



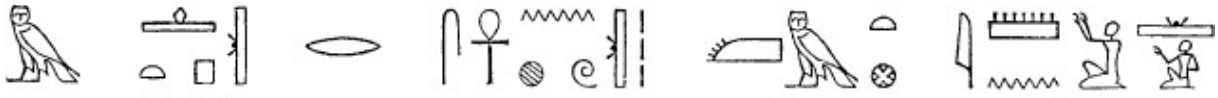
ṭuauu *en* *Ḥāpi* *ȧneťet* *ḥrȧ - k*

A Hymn of praise of Ḥāpi. Homage to thee



Ḥāpi *per* - *nek* *em* *ta* *pen* *it*

Ḥāpi! Thou comest forth in land this, coming

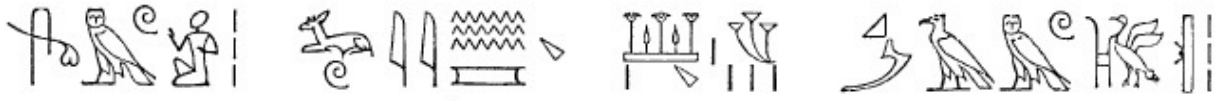


em *ḥetep* *er* *seānχu* *Qemt* *ȧmen*

in peace to make to live Egypt, hidden one,

semu *keku* *em* *hru* *ḥes* *nu*

guide of the darkness on the day [when] it is [his] pleasure to

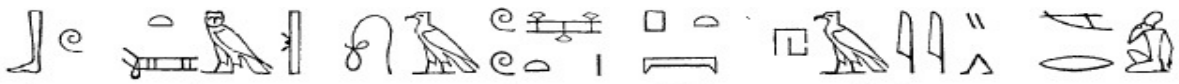


semu *āui* *seχet* *qemamu*

guide it, waterer of the fields which hath created

Rā *seānχu* *ȧb* *nebt* *sesurȧ* *set*

Rā, making to live animals all, making to drink the land



bu *tem* *uauut* *pet* *hai* *mer*

without cessation, the way of heaven descending, friend

tau *ťabu* *χerpu* *neprȧ*

of bread and drink, giver of the divine corn,

seuaťet *ābet* *nebt* *Ptaḥ* *neb* *remu* *em*

making to flourish workshop every, O Ptah! O Lord of fish, when

χentiθi *qebḥ* *ȧn* *apṭu*

riseth the inundation not do waterfowl

hai *ḥennui* *ȧri* *peru* *seχeperu* *beti*

alight upon {the fields sown with seed,} maker of wheat, creator of barley,

seāḥāu - f *re* *peru* *usfau* *ťebāu-f*

he maketh to endure the temples, repose of his fingers

sfenṭ - f *χer* *ḥeḥ* *nebt* *nemmeḥu*

is his abomination for {millions of years,} {[he is] the lord} of the poor and needy.

ȧr *χeba - tu* *em* *pet* *neteru* *χer*

If wert overcome thou in heaven the gods would fall upon

ḥrȧu *aqu* *reṭ* *erṭā* *un* *en*

their faces, and would perish men. [He] causeth {to be opened / by means} of

menmen *ta* *ṯer - f* *ȧu* *seru* *śerȧu* *ḥer*

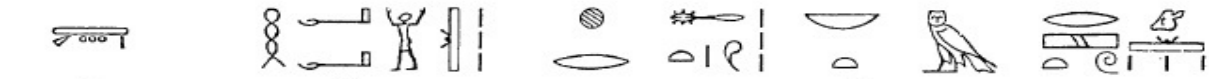
the cattle the whole earth, and princes and peasants

nemmȧta *uśebt - tu* *reṭ* *χeft* *χesef-*

lie down and rest. Make answer to thee mankind when he meeteth

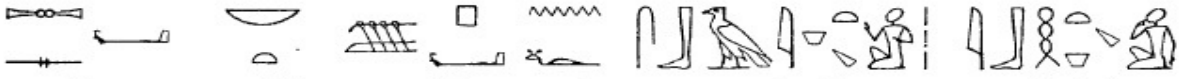
f *ȧu* *qeṭu - f* *χnemu* *uben - f* *χer*

[them]. His form is [that of] Khnemu, [when] he shineth upon



ta *ḥāā* *χer* *χat* *nebt* *em* *reśtu*

the earth [rise up] shouts of joy, for bodies all [are] joyful, [and]
(*i. e.*, people)



θes *nebt* *seśep - nef* *sebaȧt* *ȧbeḥet*

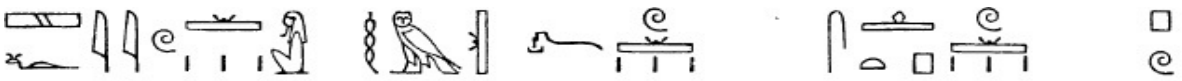
mighty man every receiveth food, and tooth

nebt *kefau* *ȧn* *kau* *ur*

every hath power [over food]. {[He is] the / bringer} of food, the mighty one

ṯefau *qemamu* *nefer* *nebt* *neb*

of provisions, the creator of good things all, the lord



śefiu *neťem* *setepu* *seḥetepu* *pu*

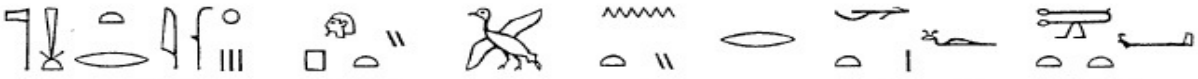
of meats (?) pleasant and choice, if one maketh offerings it is

ȧm - f *seχeperu* *stimu* *en* *menmen*

by him. He maketh to grow the herbs for the cattle,

erṭāu *ȧb* *sfenṭ - tu* *en* *neter* *nebt*

[he] giveth [his] heart to what is sacrificed unto god every.
(*i. e.*, he taketh heed)



neter sentrȧ *ṭepti* *pa* *enti* *er* *χet - f* *θetet*

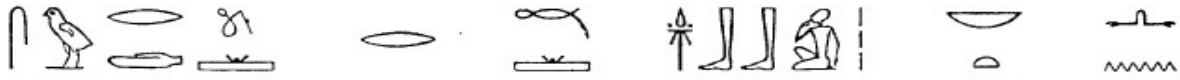
Incense the choicest is that which is in his train, he is lord

em *ta* *sen* *meḥ* *uťat* *seb*

of the lands two. [He] filleth storehouses, heaping high

śentut *erṭāu* *ȧb* *aχet* *nemmeḥu*

the granaries, and paying heed to the affairs of the poor and needy.

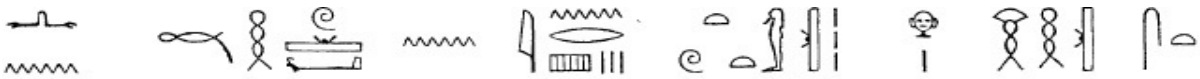


seruṭ *er* *meḥ* *ȧbeb* *nebt* *ȧn*

{He maketh plants to shoot} to satisfy those that desire all, not

ketket *er-es* *set* *seχeperu* *ȧqemu* *peḥti*

is [he] brought low thereby. He maketh to be a shield [his] strength,



ȧn *meḥu* *en* *ȧner* *tut* *ḥer* *uaḥ* - *set*

Not can [he] be figured in stone, in the images on which are set

seχet *ārat* *ȧn* *qemḥu* *entuf* *ȧn*

{the double crown [with] uraei,} not to be seen is he, neither

bakȧ *ȧn* *χerpu* - *tuf* *ȧn* *seśeṭ* - *tuf*

works nor offerings can be made to him, not {can he be brought out}

em *śettau* *ȧn* *reχ* - *tu* *bu* *entuf* *ȧn*

from [his] secret places, not is known the place where he is, not

qem *tepḥet* *ȧnu* *ȧn* *nāit* *enti*

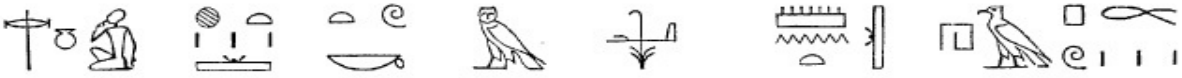
is [he] found [in] shrines inscribed, not is there a habitation which is

tennu - *f* *ȧn* *semu* *em* *ȧb* - *k*

sufficiently large for him, not can he be depicted in thy heart.

nehamu - *nek* *ťamu* - *k* *χareṭu* - *k* *tu*

Thou hast rejoiced thy peoples [and] thy children.



neť *χet* *tuk* *em* *qemā* *ment* *hapu*

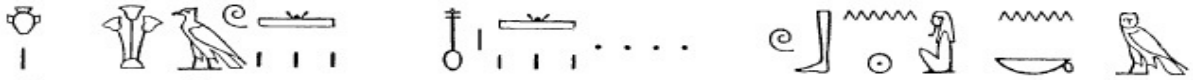
Thou art a protector in the south, stablished are [thy] laws

per *embaḥ* *śesu* *meḥi*

[when thou] appearest before [thy] followers in the North.

surȧ - *tu* *mu* *maat* *neb* *ȧm* - *f* *erṭāu*

Absorbed is the water of eye every in him, taking



ȧb *ḥau* *neferu* *uben* - *nek* *em*

heed to abundance of good things . . . . Thou shinest in

nut *ta* *ḥequ* *χer* *sa* - *tu* *mer* *χu*

city the princely, then is satisfied the owner of

nefert *ḥanre* *seśeni* *śerȧu*

wealth, rejecteth the lily the humble man,

aχet *neb* *θes* *ṭepti* *s[t]imu* *neb*

things all are in condition choice, [there is] food of all kinds

mā *χarṭu* - *nek* *seχem* *en* *su* *ȧmu*

with thy children. If he provideth not things to eat

bu *nefer* *χanre* *āuit* *pa* *ta*

happiness forsaketh the habitations, the earth

hait *ḥer* *fetfet* *ḥu* *Ḥāpi*

falleth to ruin. O flood of Hapi,

uṯennu - *tu* *nek* *sfenṯ* - *tu* *nek* *ȧua*

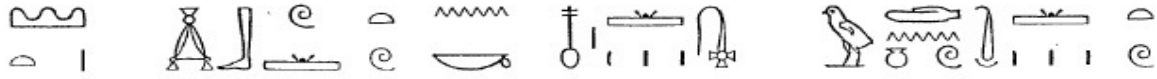
offerings are made to thee, are sacrificed to thee oxen,

ȧri - *tu* *nek* *ābu* *āat* *uśa* - *nek*

are celebrated for thee festivals great, are slaughtered for thee

apṭu *ḳer* - *tu* *nek* *maȧu* *ḥer*

the fowls of the air, are snared for thee the lions upon the

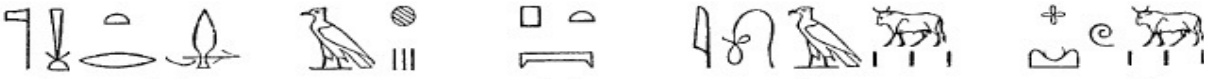


set *ṭebu* - *tu* *nek* *neferu* *uṯennu* - *tu*

mountain, are paid to thee burnt offerings. Offerings are made

en *neṯer* *nebt* *mȧ* *ȧri* *en* *Ḥāpi*

to god every in proportion as they are made to Hapi.

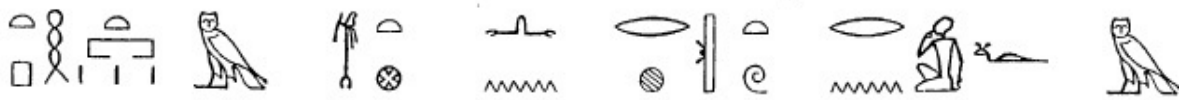


neṯer sentrȧ *aχ* *peṯ* *ȧua* *unṭu*

Incense, the . . . . . of heaven, oxen, calves,

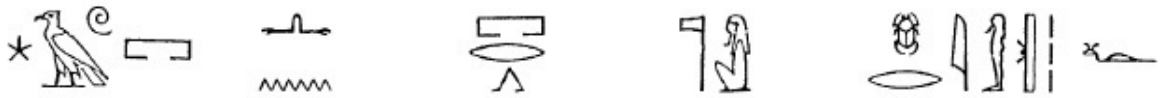
apṭu *nesi* *ȧri* *en* *Ḥāpi*

the fowls of the air {[are] offered by fire.} Maketh Hapi



tephet *em* *Uast* *ân* *reχ* - *tu* *ren* - *f* *em*

storehouses in (*or* caverns) {the land of Thebes,} not known is his name in



ṭuat *ân* *per* *neter* *χeperâ* - *f*

the underworld, not maketh manifest the god his forms [there],

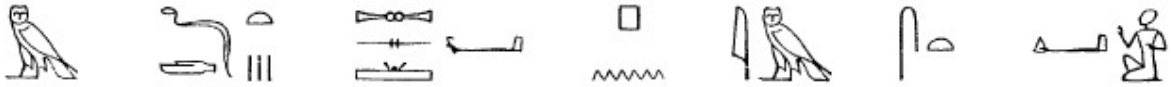
usfa *seχeru*

idle [are] imaginings [concerning them].

THE PROVERSB OF ṬUAUU-F-SE-KHARTHȦI.

maa - nȧ *ȧaut* *em* *mȧtet* *ȧu*

I have seen (*or* considered) labour likewise, being



em *ťeṭet* *θes* *pen* *ȧm - set* *ṭā - ȧ*

the words of proverb this concerning it. I will make

meri - k *ānu* *mut - k* *ṭā - ȧ* *āq*

thee to love literature thy mother, I will make to enter [its]

neferu em ḥrȧ - k urt su ḳert er ȧaut

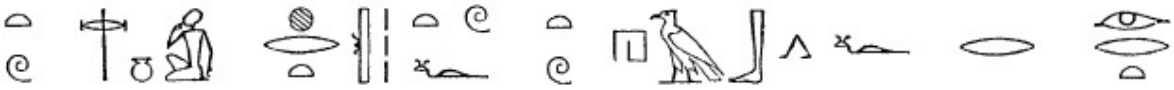
beauties before thee, greater is it but than {dignities and honours}

nebt ȧn un em ta pen meṭet

of all kinds, not is it on earth this a [mere] word.

śaā - nef uaťet ȧu-f em χarṭu-

He who began {to benefit [from it]} {while he was} among the children



tu neť χert - tuf tu hab - f er ȧrit

shall prosper his affairs. One sendeth him to carry out

ȧput *ȧn* *i - f* *ṭā - f* *su* *em*

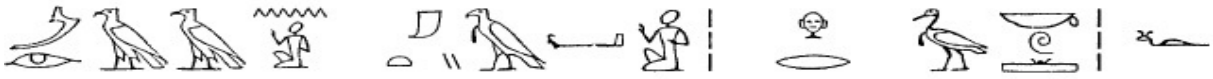
embassies, [the man] who goeth not, one placeth him in a

ṭȧauθ *ȧn* *maa - nȧ* *ḳesti* *em*

bond of restraint. Not have I seen the blacksmith on a

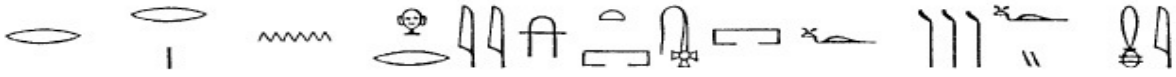
ȧput *nubiu* *hab - f* *ȧu* *ḥer*

mission, nor the metalworker sent [as envoy] is he, but I have



maa - nȧ *χemti* *ḥer* *baku - f*

seen the metalsmith at his work

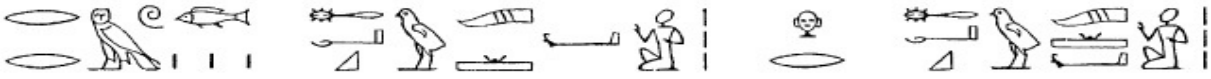


er *re* *en* *ḥerit - f* *ťeba-f* *mȧ*

at the mouth of his forge: his fingers are like

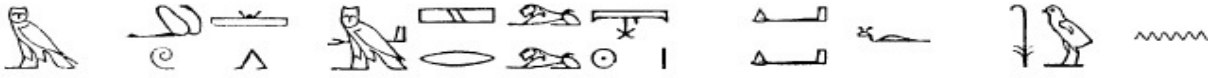
χet *emsuḥu* *χenś* *su* *er* *suḥt*

the things of crocodiles, he stinketh more than the eggs



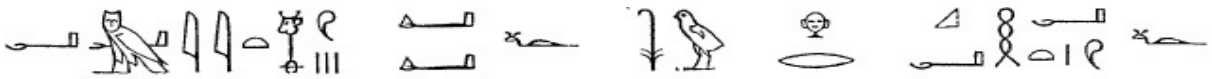
reremu *χaāqu* *ḥer* *χaāqu*

of fish. The barber shaveth



em *peḥu* *māśer* *ṭāṭā - f* *su* *en*

far into the evening: [when] he setteth himself to



āmāit *ṭāṭā - f* *su* *ḥer* *qāḥāt - f*

eat he placeth himself upon his elbow (*or* shoulder).

ṭāṭā - f *su* *er* *mert* *er* *mert* *er*

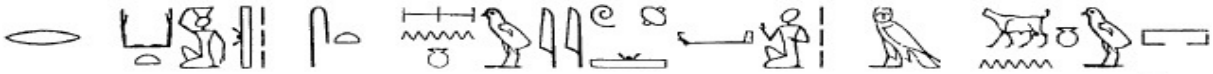
He betaketh himself from house (?) to house to

uχaχ *er* *χaāqu - f* *qenen - f*

seek after his men who need shaving, he worketh violently

āāui-f *er* *meḥ* *χat - f* *mȧ* *net* (or *bȧt*) *ȧmi*

his two arms to fill his belly, even as bees eat



er *kat - set* *qennuiu* *em* *χennu*

from their labours. A weaver within

nait *bȧn* *su* *er* *set ḥemt* *masti - f*

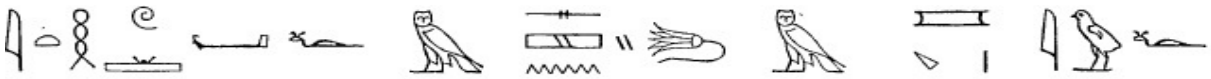
the factory, wretched is he more than a woman. His legs

ȧm - f *er* *re* *en* *ȧb - f* *ȧn* *tepȧ - nef* *nifu*

are under him at the door of his heart, not breatheth he the air.

ȧr *χeba - nef* *em* *hru* *em* *seχet - tu*

If he fail for a day in weaving,

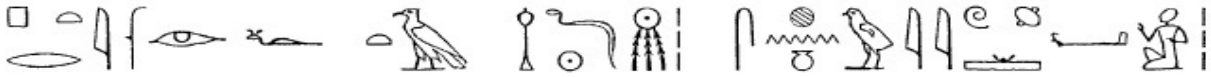


ȧtḥu - f em seśeni em mer (?) ȧu - f

he is dragged out like a lily from the pool. He,

ṭā - f āqu nu ȧri er ṭāt

he giveth the bread of the doorkeepers to let



petrȧ - f ta ḥeť seχennuiu

him see the light. The dyer

ťebā-f ḥuau sti ȧri māau

his fingers stink [with] the smell of the keeper of dead bodies.

maa-f uāu mā ḥuru - nȧ ȧn

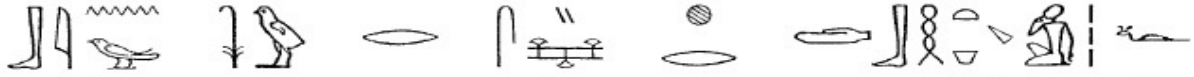
His two eyes are destroyed by want of [rest], not

χesef - f ṭet - f urś - f em śāṭ

draweth back he his hand, he passeth his time in the cutting up

en ȧst betu - f pu ḥebsu ṭebuu

of garments, an abomination is he [in his] clothes. The shoemaker

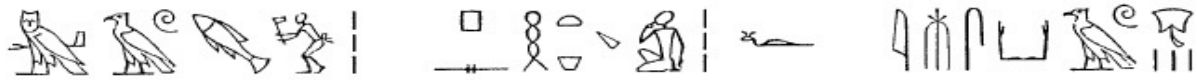


bȧn su er si χer ṭebḥet - f

unfortunate is he most of all, for he chattereth

em *er* *neḥeḥ* *uťa* - *f* *uťa*

everlastingly, his strength is the strength



māau *peshet* - *f* *ȧmeskau*

of dead bodies, he feeds upon leather.

ṭensmen *ȧm* - *k* *ur* *śefit* *em*

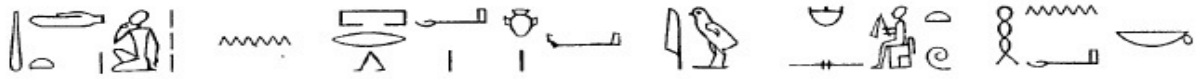
Being overburdened thyself by the Great of Terror do not

ťeṭet *meṭet* *en* *ḥapu* *ȧu* *ḥapu-*

speak words of concealment, [for] he who acteth

f *χat* - *f* *ȧri* - *nef* *ȧm* - *f* *em* *ťeṭet*

secretly his body worketh it against himself. Do not speak



meṭet *en* *per-ā* - *ȧb* *ȧu* *ḥems* - *tu* *ḥenā* - *k*

words of pride, even when thou art sitting with thyself,

ki ťeṭ *em* *uāu* *em* *ťeṭet* *ḳer*

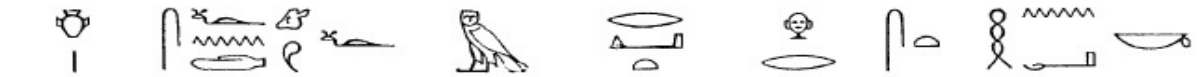
{otherwise said,} alone by thyself. Let not [a man] speak calumny

er *mutet* - *f* *er* *ȧbu* *ser* *pen* *ȧr*

against his mother for the sake of Chief this.

emχet *χeperu* *aχet* *āāui-f* *tu* *erṭāu*

After hath come [to a man] wealth, let his hands be firm, {and let him give}



ȧb *sfenṭ - f* *em* *erṭāt* *ḥer* *set* *ḥenā - k*

his heart its desire; do not set [thyself] against it {[when thou art] with thyself,}

ki ťeṭ *em* *uāu* *ȧu* *χasi* *su* *χat*

otherwise said, alone. By keeping in subjection the belly

setem - tu *nek* *ȧr* *sa - tu* *χemt* *en* *tau*

thou wilt be listened to. If thou hast eaten three loaves of bread,

sāau *hanu* *sen* *en* *ḥeqt* *ȧn*

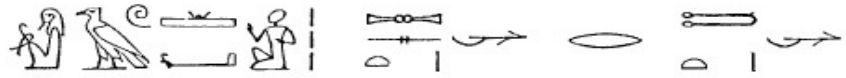
and hast drunk vessels two of beer, not

ťeruu *χat* *ābau* *ḥer* *set* *ȧr*

being filled [thy] belly, contend against it. If
(*i. e.*, against greediness)

sa - tu *en* *ki* *em* *āḥā* *mā*

is satisfied another [therewith], do not stand up with those



sau *θest* *er* *θet*

who break a board upon a stake.

THE DESTRUCTION OF MANKIND.

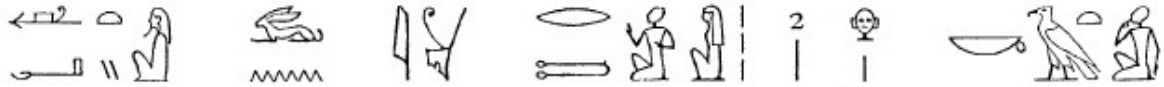
[XIXth dynasty.]

neter *χeper* *ťesef* *em - χet* *un - nef*

[Rā is] the god [who] created himself after he had risen

em *sutenit* *reθ* *neteru* *em* *χet*

in royalty [over] men and gods, as well as [over] things,

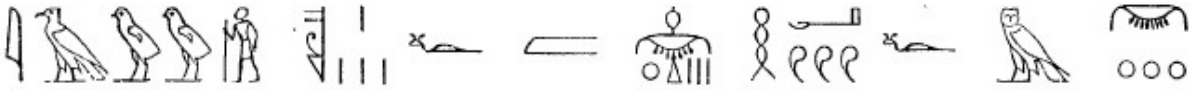


uāti *un* *ȧn* *reθ* *ḥer* *kat*

the only One. Was mankind uttering

meṭet *ȧstu* *eref* *ḥen - f* *ānχ* *uťa* *senb*

words [saying]:— Behold now, His Majesty, life, strength, health,



ȧauu *ḳesu - f* *em* *ḥeť* *ḥāu - f* *em* *nub*

has grown old, his bones are like silver, his limbs are like gold,

śeni - f *em* *χesbeṭ* *maāt* *un* *ȧn*

his hair is like lapis-lazuli real. Was

ḥen - f *ḥer* *setem* *meṭet* *ȧn* *reθ*

His Majesty hearing the words [which spake] mankind.

ťeṭ *ȧn* *ḥen - f* *ānχ* *uťa* *senb* *en* *enti*

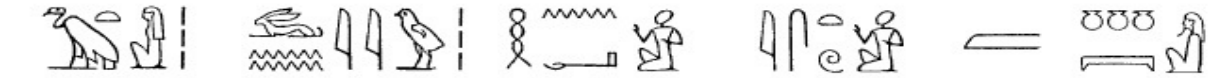
Said His Majesty, life, strength, health, to those who were

em-χeťa - f *nȧs* *mā - nȧ* *er* *maat - ȧ*

following him: Call, bring to me my eye,

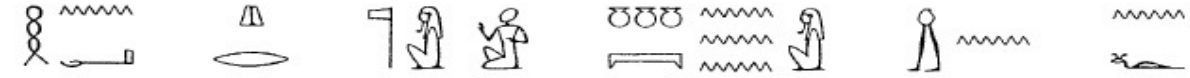
er *Śu* *Tefnut* *Seb* *Nut* *ḥenā* *ȧtfu*

and Shu, and Tefnut, and Seb, and Nut and the fathers



mut *uneniu* *ḥenā - ȧ* *ȧstu - ȧ* *em* *Nu*

and mothers who were with me when, behold, I was in Nu,



ḥenā *χer* *neter - ȧ* *Nu* *ȧn - nef*

together with my god Nu. Let him bring

śenθi - f *ḥenā - f* *ȧn - nek* *set* *em*

his ministers with him, bring thou them in

ketket *ȧm* *maa* *reθ* *ȧm*

silence, that not may see mankind, not

uār *ȧb - sen* *i - k* *ḥenā - sen* *er* *ḥet āat*

may flee their hearts. Come thou with them into the temple,

ṯeṭ - sen *seχeru - sen* *ṯertu* *iu - ȧ*

and let them speak (*i. e.*, give) their advice, thus {I will go forth}

em *Nu* *er* *bu* *χeper - nȧ* *ȧm*

from Nu unto the place where I came into being,

ȧn-nȧ *ȧntu* *enen* *neteru* *un* *ȧn* *enen*

let be brought to me there those gods. Were those

neteru *ȧpen* *ḥer* *ḳesui-f* *ḥer* *ṭehen* *ta*

gods those on both sides of him, were they bowing to the earth

embaḥ *ḥen - f* *ṯeṭ - f* *meṭet - f* *embaḥ*

in the presence of His Majesty. He spake his words {in the presence}

ȧtf *semsu* *ȧri* *reθ*

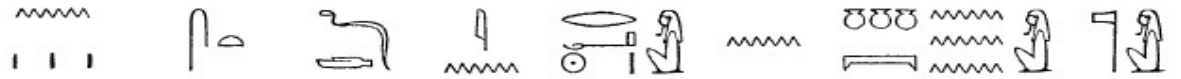
of [the] father of the firstborn gods, the maker of men,

suten *reχit* *ṯeṭ* *ȧn* *sen*

and the king of those who have knowledge. They spake

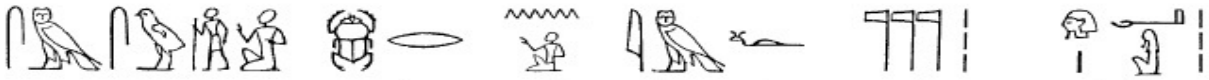
χeft *ḥen - f* *meṭu* *en* *n* *er* *setem-*

before His Majesty :— Speak to us, for we are



n set ťeṭ ȧn Rā en Nu neter

listening to them. Saith Rā to Nu :— O god
(*i. e.*, to thy words)



semsu χeper - nȧ ȧm - f neteru ṭepāu

firstborn, came I into being from whom, and ye gods ancestors,

mā - ten reθ χeperu em maat - ȧ

take ye heed to mankind, they have turned against my eye,

ka - en - sen meṭet er - ȧ ťeṭ - nȧ ȧrit - ten

they speak words against me. Tell me [what] ye would do

er - es mā - ten - uȧ ḥeḥi - ȧ ȧn sma-

concerning it. Give ye me, {search out for me [a plan].} Not will I slay

nȧ set er setem - uȧ ťeṭθȧ - ten er - es

them until I have heard what ye shall say concerning it.

ťeṭ ȧn ḥen en Nu sa - ȧ Rā neter āā

Said the Majesty of Nu :— O my son Rā, god greater

er ȧri su ur er qemaiu

than [he] that made him, older than those divine beings who created

su *ḥems* *ȧuset - k* *ur* *senṭ - k* *ȧu*

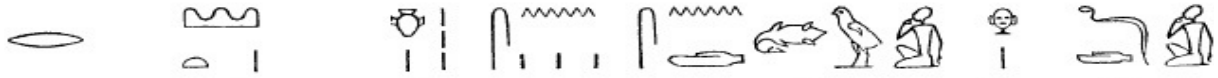
him! fixed is thy throne, great is the fear of thee; let

maat - k *er* *uaiu* *ȧm - k* *ṭeṭ*

thine eye be upon those who have blasphemed against thee. Saith

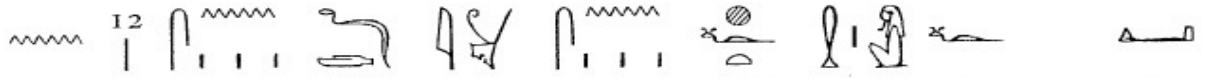
ȧn *ḥen* *en* *Rā* *mā - ten* *set* *uār*

the Majesty of Rā :— Behold ye them fleeing



er *set* *ȧbu - sen* *senṭu* *ḥer* *ṭeṭ-*

unto the mountains, their hearts are afraid by reason of what they



en - sen *ṭeṭ* *ȧn* *sen* *χeft* *ḥen - f* *ṭā*

have said. Said they before his Majesty :— Cause
(*i. e.*, the gods said)

śem *maat - k* *ḥau - s - nek* *set*

to go forth thine eye, [and] let it destroy for thee those [who]

ua *em* *ṭu* *ȧn* *maat* *χenti*

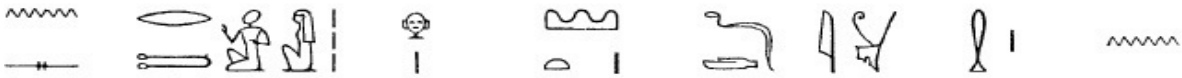
blaspheme [thee] with wickedness. Not an eye existeth

ȧm - s *er* *ḥu* *- k* *set* *ha - s* *em*

among them which can resist thee [when] it descendeth in

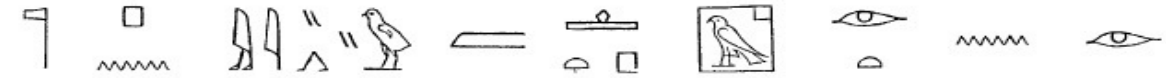
Ḥet-Ḥeru *iu* *ȧn* *eref* *netert* *ten* *smam*

{the form of Hathor.} Went forth then goddess this, it slew



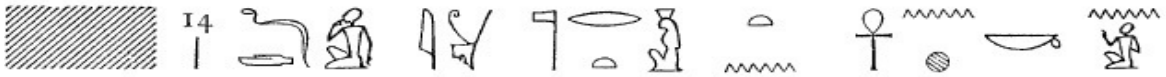
nes *reθ* *ḥer* *set* *ṭeṭ* *ȧn* *ḥen* *en*

the people on the mountain. Said the Majesty of



neter *pen* *iu* *em* *ḥetep* *Ḥet-Ḥeru* *ȧrit* *en* *ȧrit*

this god :— Come, come in peace, Hathor, the deed is done (?)



. . . . . 14 *ṭeṭ* *ȧn* *netert* *ten* *ānχ* - *k* *nȧ*

Said goddess this :— Thou livest for me.

ȧu *seχem* - *nȧ* *em* *reθ* *ȧu* *neṭem* *ḥer*

[When] I had gotten power over men it was pleasing to

ȧb-ȧ *ṭeṭ* *ȧn* *ḥen* *en* *Rā* *ȧu-ȧ* *er* *seχem*

my heart. Said the Majesty of Rā :— I will gain the mastery

em *sen* *em* *suten* 15 *em* *se-ānṭu* - *set* *χeper*

over them as king, destroying them. It came to pass that

Seχet *pu* *śebebet* *ent* *ḳerḥ* *er* *rehet*

Sekhet of the offerings of the night waded about

ḥer snef - sen śaā em Suten-ḥenen
in their blood beginning in Suten-ḥenen.

ťeṭ ȧn Rā nȧs mā - nȧ ȧputi
Said Rā :— Call, bring me messengers

χau sȧnnu seχs - sen śut
swift and speedy, they [who] can run like the wind

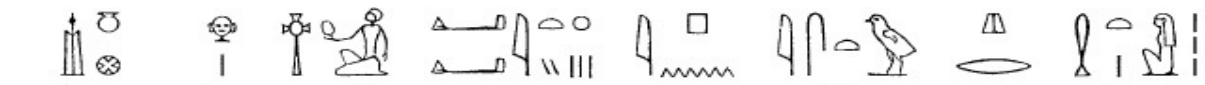
en χat ȧn ȧn tu enen ȧputi
of the body. One brought these messengers

ȧpen ḥer āāui ťeṭ ȧn ḥen en neter pen
these straightway. Said the Majesty of god this :—

śa - sen er Ābu ȧn - nȧ ṭāṭāȧt er
Let them go to Elephantine [and] bring me mandrakes in

ur ȧn ȧn tu nef enen ṭāṭāȧt
great number. One brought to him these mandrakes,

erṭā ȧn ḥen en neter pen Sektet enti em
[and] gave the majesty of god this to Sektet who is in



Ȧnnu ḥer neť ṭāṭāȧt ȧpen ȧstu χer ḥent

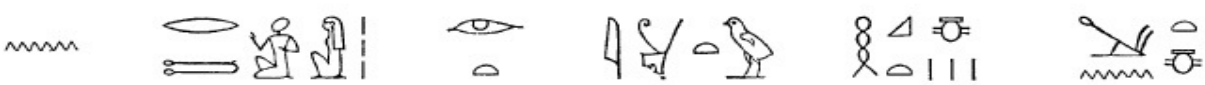
Heliopolis to crush mandrakes these. Behold when the women

ḥer teś pertu er ḥeqt erṭā ȧn tu

were crushing the barley for beer, and they were placing

ṭāṭāȧt ȧpen ḥer śebebet ten . . . . snef

mandrakes these in the beer-vessels [they became] the blood

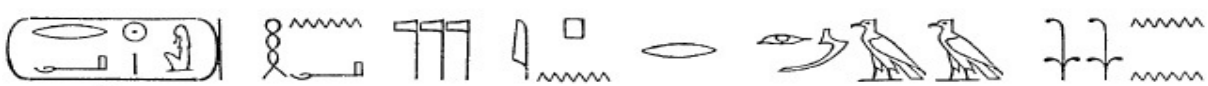


en reθ ȧrit ȧn tu ḥeqt ārnet

of men. Made they of beer vessels

MMMMMMM iu ȧn eref ḥen en suten net (bȧt)

seven thousand. Came then the majesty of {the king of the North and South,}



Rā ḥenā neteru ȧpen er maa enen

Rā with gods these to see this

ḥeqt ȧstu ḥeť ta en smama

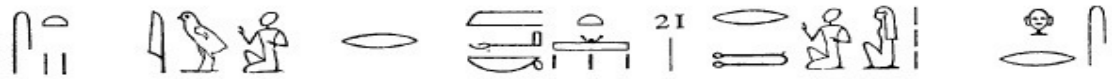
beer. Behold, when it had become day after the slaughter

reθ ȧn netert em sesu - sen nu

of men by the goddess during their period (?) of

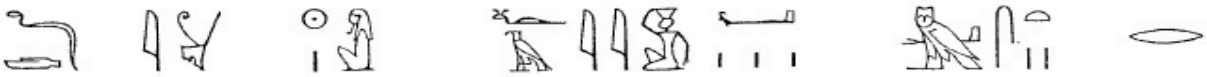
χentiθit *met* *ȧn* *ḥen* *en* *Rā* *neferiui-*

sailing up the river, said the majesty of Rā :— Good is it,



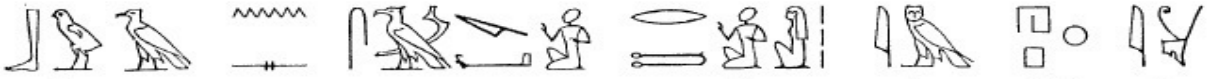
set *ȧu - ȧ* *er* *māket* *reθ* *ḥer - s*

good is it. I am for protecting mankind against her.



ťet *ȧn* *Rā* *fai* *māset* *er*

Said Rā :— Let them carry and bring them to (*i. e.*, the vases)



bua *nes* *sma* *reθ* *ȧm* *ḥep* *ȧn*

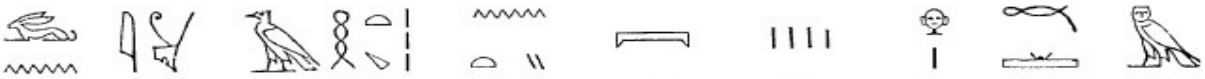
the place in which she slew mankind there. Commanded

ḥen *en* *suten net (bȧt)* *Rā* *em* *neferu*

the majesty of {the king of the North and South,} Rā during the beauties

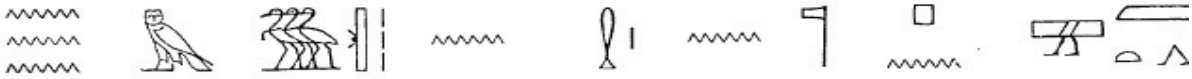
ḳerḥ *er* *erṭāt* *setet - tu* *enen* *sťert*

of the night to make to pour out these {vases of sleep-producing (?) beer,}



un *ȧn* *aḥet* *enti* *pet* *fṭu* *ḥer* *meḥ* *em*

were the fields of the heavens four filled with



mu *em* *baiu* *en* *ḥen* *en* *neter* *pen* *śemt*

liquid by the Will of the majesty of god this. Came

23

ȧn *netert* *ten* *em* *ṭuaiu* *qem* - *nes*

goddess this in the morning, found she
(*i. e.*, Sekhet)

enen *ḥer* *meḥt* *nefer* *ȧn* *ḥrȧ* - *set* *ȧm*

this [heaven] flooded, joyful became her face thereby,

un *ȧn* *set* *ḥer* *seurȧ* *nefer* *ḥer* *ȧb* - *set*

was she drinking [thereof], pleasing [was it] to her heart,

24

i - *nes* *teχ* - *θȧ* *ȧn* *saa* - *nes*

she came being drunk, not knew she

reθ *ṭeṭ* *ȧn* *ḥen* *en* *Rā* *en* *netert*

mankind [again]. Said the majesty of Rā to goddess

teṇ *it* - *iu* *em* *ḥetep* *amit* *χeper*

this :— Come, come, in peace, {O gracious goddess, [and henceforth]} there were

nefert *em* *Amem* *ṭeṭ* *ȧn* *ḥen* *en* *Rā*

beautiful women in Amem. Said the majesty of Rā

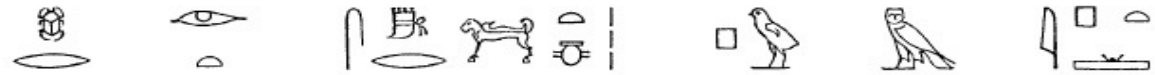
25

en *netert* *ten* *ȧri* *en* *set* *sṭertet*

to goddess this :— Let be made for her {vases of sleep-producing drink}

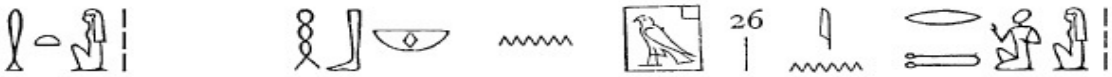
em *tráiu* *renpit* *ápen* *set* *er* *ḥent - á*

at seasons of the [new] year these; {they [shall be] in proportion} {[to the number] of my handmaidens.}



χeper *árit* *sťert* *pu* *em* *ápt*

There were made {vases of sleep-producing drink} according to the number



ḥent *ḥeb* *en* *Ḥet Ḥeru* *án* *reθ*

of the handmaidens of the festival of Hathor by mankind

neb *ťer* *ḥru* *ṭepi* *ťeṭ* *án* *ḥen* *en* *Rā*

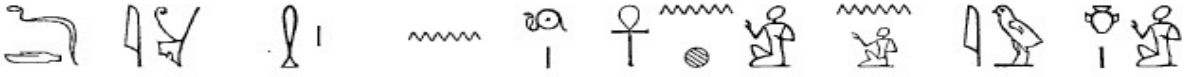
all since the day first. Said the majesty of Rā

en *netert* *ten* *án* *áu* *mer* *en* *heh*

to goddess this :— Behold there iś [to me] a pain of the fire

en *mer* *χeper* *χer* *tráiu* *án* *mer*

of sickness, cometh to me whence the pain?



ťeṭ *án* *ḥen* *en* *Rā* *ānχ - ná* *áu* *áb-á*

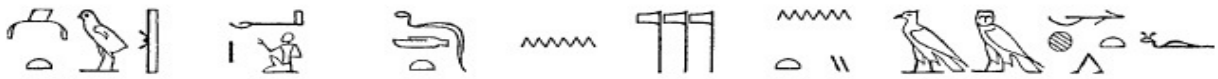
Said the majesty of Rā :— I am alive, [but] my heart

urṭu *ur* *unen* *ḥenā* *sen* *smam - á*

hath become weary exceedingly of being with (*i. e.*, with men) them. I have slain

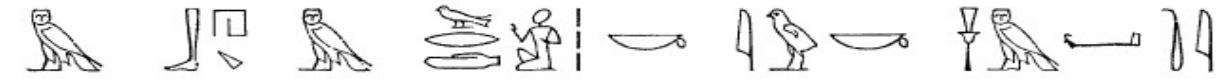
set sep en ȧti ȧn un ānṭ

them, {[but there is] a remnant} of {worthless ones,} not was [their] destruction



āutu ā-ȧ ťeṭet en neteru enti am - χet - f

as wide as my power. Said the gods who were in his train :—

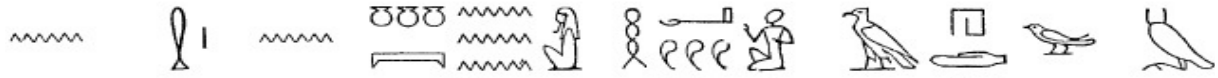


em beh em urṭ - k ȧu-k seχem - θȧ

Do not remain in thy weariness, thou art mighty

em merert - k ťeṭ ȧn ḥen en neter pen

according to thy will. Said the majesty of god this



en ḥen en Nu ḥāu - ȧ aheṭ em

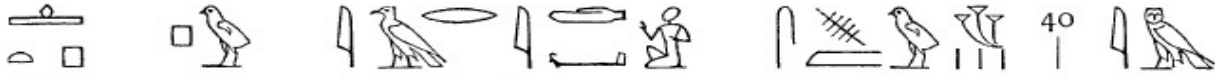
to the majesty of Nu :— My members [are] powerless for

sep ṭepi ȧn . . . . . ťeṭ ȧn ḥen - f ānχ uťa

the first time, not . . . . . Said his majesty, life, strength,

senb ḥetep seχet āāa χeper Seχet-

health :— {Let there come into being} a field great : {and there came into being} Sekhet-



ḥetep pu ȧarȧṭ - ȧ semu ȧm

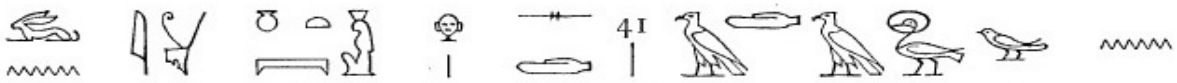
ḥetep ; I will plant green herbs therein :

seχeper *Seχet* - *ȧaru* *pu* *ḳer* - *ȧ*

and there came into being Sekhet-aaru; I will furnish [it with]

sau *em* *χet* *nebt* *ȧχȧχ* *pu* *sebu*

beings of things all which sparkle, that is to say [with] stars.



un *ȧn* *Nut* *ḥer* *seṭaṭa* *en*

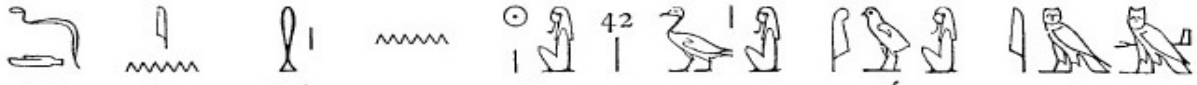
Was Nut trembling in [all

qa *ťeṭ* *ȧn* *ḥen* *en* *Rā* *ḥiua* - *nȧ*

her] form. Said the majesty of Rā :— I will make to exist

ḥeḥ *ḥer* *tua* *seχeper* *ḥeḥ* *pu*

millions to praise [me] : and there came into being millions.



ťeṭ *ȧn* *ḥen* *en* *Rā* *sa* - *ȧ* *Śu* *ȧmmā*

Said the majesty of Rā :— O my son Shu, give

tu *χer* *sat* *Nut* *sa* - *nȧ* *ḥeḥ*

thyself to [my] daughter Nut, and protect for me the millions

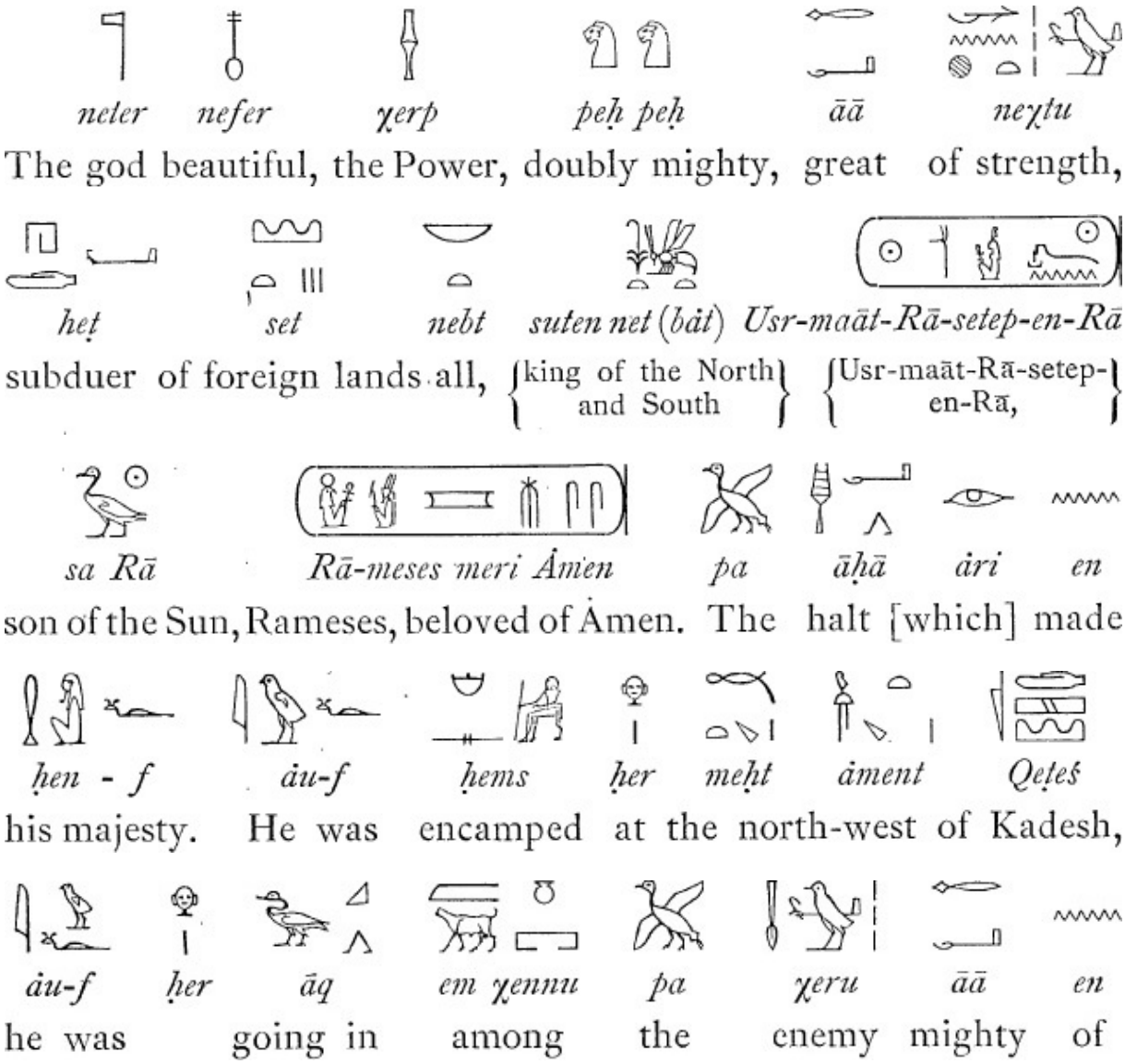
ḥeḥ *ȧm* *ānχ* - *sen* *em* *χeχu*

of millions [who are] there, they live in darkness.

THE WAR OF RAMESES II AGAINST THE KHETA.

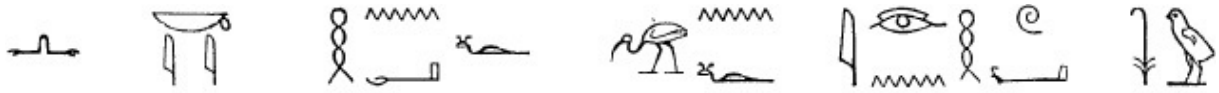
[XIXth dynasty.]

I.



na en χeru en χeta ȧu-f uāu ḥer ṭep - f

those of the wretched ones of Kheta. He was alone by himself,



ȧn ki ḥenā-f qem - nef ȧnḥu su

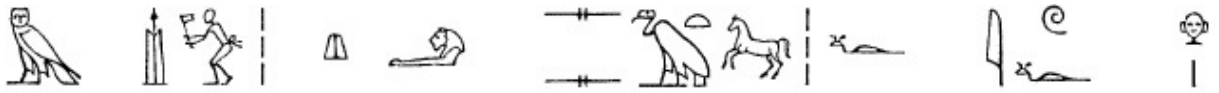
not another [was] with him, he found surrounding him

MM + D en ā en ḥetrȧu em fṭet χat

two thousand five hundred horsemen in four companies

em uat - f nebt ȧu-f ḥer āuāu - sen ȧr-u

on his path every. Was he smiting them making them



em ȧniu χer ḥāt sesemut - f ȧu-f ḥer

into corpses before his horses. Was he

χaṭeb ȧuru neb en set neb na senu

slaying the princes all of foreign lands all, the brethren

en pa χer en χeta ḥenā naif seru

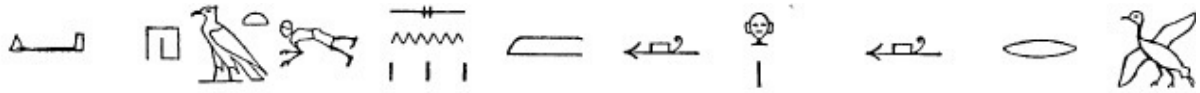
of the wretched one of Kheta together with his nobles

āau *naif* *menfitu* *taif* *neθḥetr* *ȧu-f* *ḥer*

mighty, his soldiers, his cavalry. Was he

ḳebḳeb - *set* *χer* *ḥer* *ḥrȧ* - *sen* *ȧu-f* *ḥer*

casting down them throwing [them] upon their faces. Was he



ṭā *hat* - *sen* *em* *uā* *ḥer* *uā* *er* *pa*

making to fall them one upon the other into the

mu *nu* *Ȧrenθ* *ȧu* *ḥen* - *f* *em sa* *sen*

water of the Orontes. Was his majesty [following] after them

mȧ *mȧu* *ḥes* *ḥer* *χaṭb* - *sen* *em* *ȧuset* - *sen*

like a lion savage to slay them in their places.

ȧst *pa* *χer* *en* *χeta* *āḥā* *ānnu* *āāui* - *f*

Behold the wretched one of Kheta rose up to turn his hands

em *ȧaiu* *en* *neter* *nefer*

in supplication to the god beautiful.
(*i. e.*, the king).

II.

neter *nefer* *āba* *ḥer* *menfitu-f* *ṭer - f*

The god beautiful fighteth for his soldiers, he destroyeth

petet paut *suten* *qen* *sep sen* *em* *neχt* *ȧn* *un*

{the nine foreign nations,} a king brave, twice, (*or* twofold) with strength. Never

ȧri - nef *sen* *āq* *em* *āšt*

hath been made [his] second. Going in among the multitudes

menfitu *en* *set* *neb* *ȧrit - sen* *em*

of the soldiers of foreign lands all [he] was making them into

tebtebet *ḥebs* *ȧrit* *ḥer - f* *em* *metet*

dead men. A reckoning was made for him of the *phalli*

ur *en* *χeta* *ṭeṭ* *en* *Neherina*

of the chiefs of Kheta [and] the hands of Mesopotamia.

HYMN TO RĀ BY HUNEFER.

[British Museum papyrus No. 9901.]

[XIXth dynasty.]

ṭua *Rā* *χeft* *uben* - *f* *em* *χut* *ȧbtet*

Praiseth Rā when he riseth in the horizon eastern

ent *pet* *ȧn* *Ȧusȧr* *Hu-nefer* *maāχeru* *ṭeṭ* - *f*

of heaven Osiris Hunefer, triumphant. He saith :—

ȧneṭ *ḥrȧ* - *k* *Rā* *em* *uben* - *f*

Homage to thee, [O thou who art] Rā in his rising and

Temu *em* *ḥetep* - *f* *uben* - *k* *sep* *sen*

Tmu in his setting. Thou risest (twice),

pesṭ - *k* *sep sen* *χāā* - *θ* *em* *suten* *neteru*

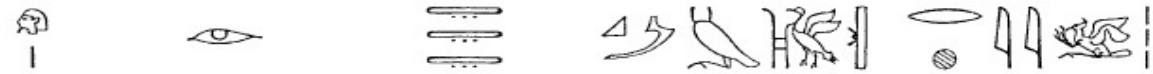
thou shinest (twice), being diademed as the king of gods.

entek *neb* *pet* *neb* *ta* *ȧri* *ḥeru*

Thou art the lord of heaven, the lord of earth, the maker of celestial

χeru *neter* *uāu* *χeper* *em* *sep*

and terrestrial beings, God One, who came into being in time



ṭep *ȧri* *taiu* *qemam* *reχit*

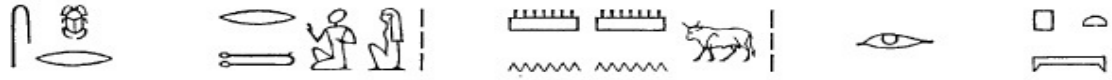
primeval. The maker of the universe, the creator of mankind,

ȧri *Nu* *qemam* *Ḥāpi* *ȧri* *ent*

the maker of Nu, the creator of Ḥāpi (Nile), the maker of
(*i. e.*, celestial waters)

mu *seānχ* *ȧm* - *s* *θesu* *ṭuu*

water, making to live [what] is in it, knitting together the mountains,



seχeper *reθ* *menmen* *ȧri* *pet*

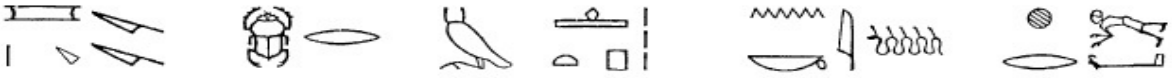
making to come into being men and cattle, the maker of heaven

ta *nini* *en* *ḥrȧ* - *k* *ḥept* - *θ* *Maāt*

{and of earth.} Praise and homage to thy face, {O thou who art embraced} by Maāt

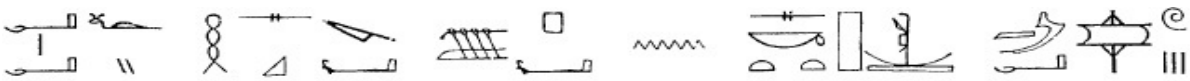
er *trȧui* *nem* - *k* *ḥert* *em* *āut ȧb*

at the two seasons. Thou stridest {over the heights of heaven} in joy of heart,
(*i. e.*, morn and eve)



Mer-ṭesṭes *χeper* *em* *ḥetep* *Nekȧ* *χer*

{the Lake Tchestches} becometh satisfied [thereat]. Nekȧ hath fallen,
(*i. e.*, a foe of Rā)

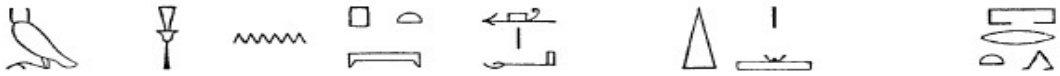


āāui - f *ḥesq* *seśep* *en* *sektet* *maāu*

his arms are cut off. Receiveth the *sektet* boat (*i. e.*, the boat of the rising sun) winds, and

nefer *ȧm* *karȧ - f* *ȧb - f* *neťem* *χāāu*

glad is he who is in his shrine, his heart rejoiceth [when] rising



em *seχem* *en* *peť* *uā* *sepṭ* *pert*

in the Form of heaven. O One [self]-provided, who cometh forth

em *Nu* *Rā* *em* *maāχeru* *ḥun* *netri*

from Nu, Rā in triumph, child divine,

āuā *ḥeḥ* *utet - s* *mes* *su* *ťesef* *uā*

heir of eternity, its offspring, gave birth he to himself. One

ur *tennu* *ȧru* *suten* *taiu* *ḥeq*

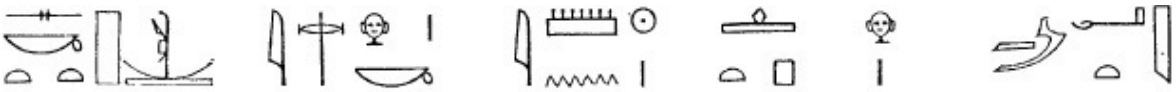
mighty, manifold of forms, king of the universe, prince

Ȧnnu *seś* *em* *ťetta* *paut* *neteru* *em* *hennu*

of Ȧnnu (Heliopolis) traversing eternity. {The company of the gods} sing praises

en *uben - k* *χenen* *ȧm* *χut* *seqa* *em*

at thy rising sailing on the horizon, O exalted one in



sektet *ȧneṭ ḥrȧ-k* *Ȧmen-Rā* *ḥetep* *ḥer* *maāt*

{the *sektet* boat.} Homage to thee Ȧmen-Rā, resting upon *maāt*, (*i. e.*, thou art governed by unchanging laws).

ṭa - *k* *ḥert* *ȧu* *ḥrȧ* *neb* *maa* - *nek*

Thou passest over the upper regions, doth face every see thee;

ruṭ - *k* *seqeṭeṭ* *ḥen* - *k* *satu* - *k*

thou germinatest, strideth on thy majesty, thy rays are

em *ḥrȧu*

upon [all] faces.

FROM THE PAPYRUS OF RAMESES III.

[XIXth dynasty.]

nerāu *I* *ḥeť* *em* *qeḥqeḥ* *ānnu* *II*

Goat, one. Silver in beaten tablets, two.

nenibu *III* *χemti* *em* *qeḥqeḥ* *ānnu* *IV*

Trees, three. Bronze in beaten tablets, four.

qemā nefer *ṭu* *V* *θeḥennu* *hennu* *X* *χet*

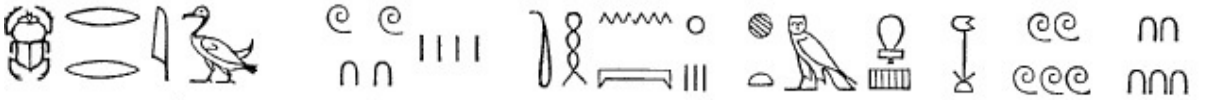
Linen fine garments, five. Crystal, measures ten. Wood

en *ānti* *XV* *ānti* *hannu* *XX*

of *ānti* unguent, fifteen. *Ānti* unguent, measures twenty.

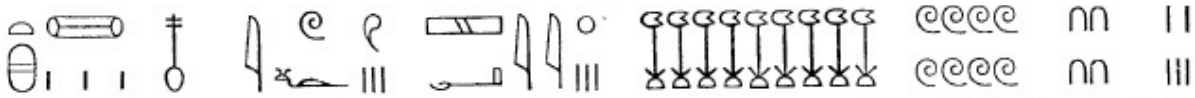
ḥeťet *mesθȧ* *L* *reθ* *100* *māfek*

Plants, measures fifty. Men, one hundred. Turquoise,



χeperȧ *200 + 20 + 4* *θeḥen* *χetem* *1000 + 500 + 50*

scarabs, 224. Crystal, rings, 1550.



tau nefer *ãuf* *śāi* *9000 + 800 + 40 + 5*

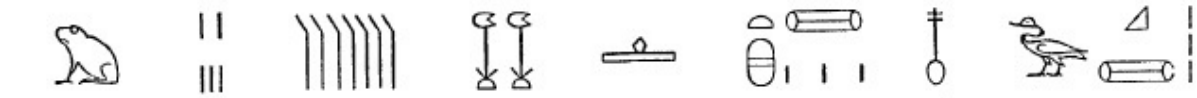
Nefer bread, flesh, cakes, 9845.

tau nefer *tau* *berber* *40,000 + 6000 + 500*

Nefer bread, loaves of pyramid form, 46,500.

tau nefer *tau* *ḥeṭ* *en* *uṭennu*

Nefer bread, loaves white for offerings



100,000 × 5 + 70,000 + 2000 *ḥetep* *tau nefer* *āqu*

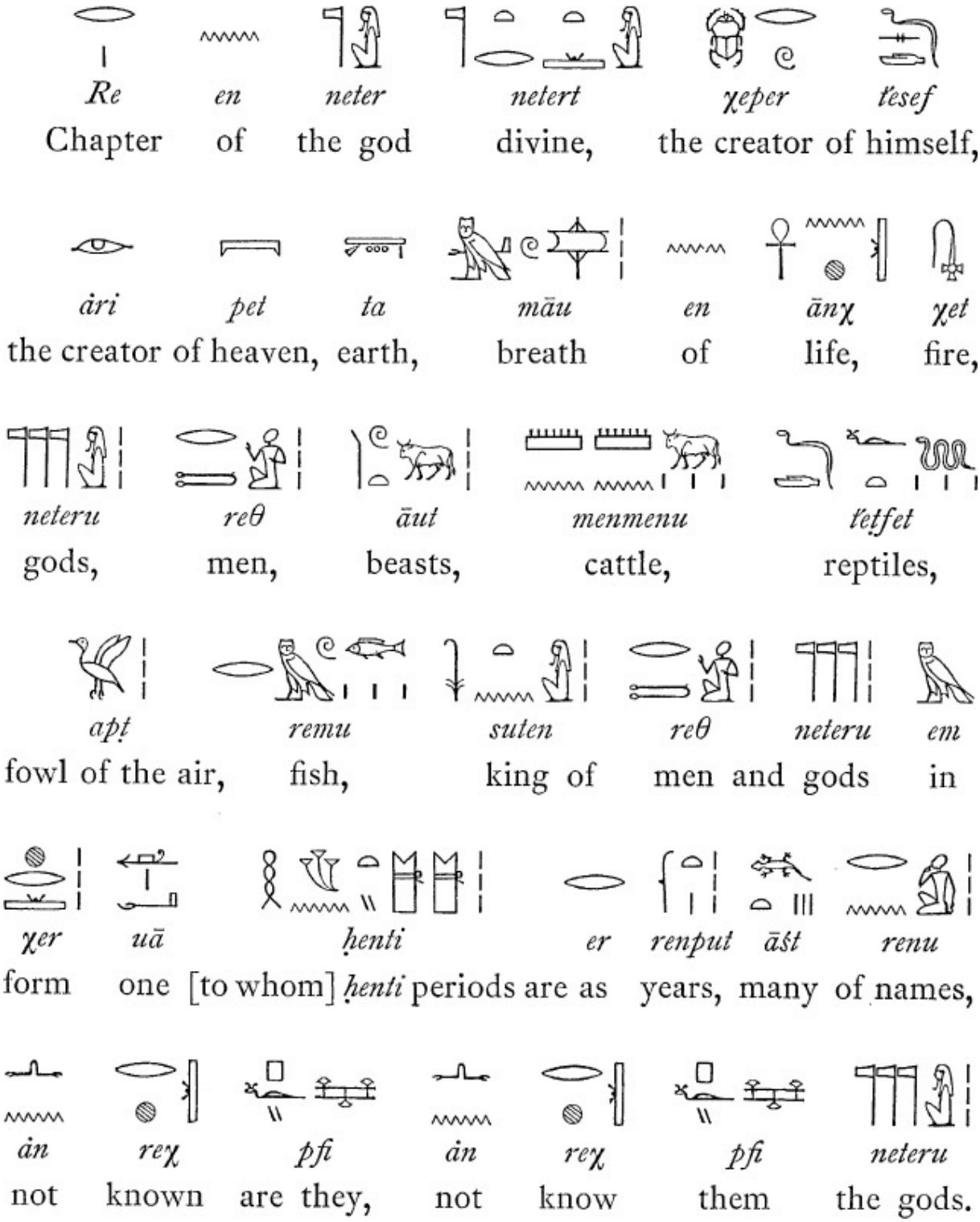
572,000. Total, *nefer* bread, cakes

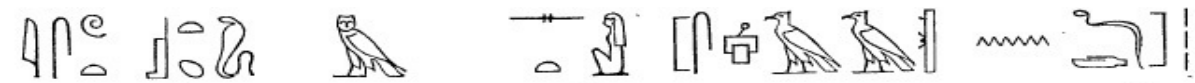
śeben *100,000 × 28 + 40,000 + 4000 + 300 + 50 + 7*

various 2,844,357.

THE LEGEND OF RĀ AND ISIS.

[XXth dynasty.]


Re en neter netert χeper ťesef
Chapter of the god divine, the creator of himself,
ȧri pet ta māu en ānχ χet
the creator of heaven, earth, breath of life, fire,
neteru reθ āut menmenu ťeťfet
gods, men, beasts, cattle, reptiles,
apṭ remu suten reθ neteru em
fowl of the air, fish, king of men and gods in
χer uā ḥenti er renput āšt renu
form one [to whom] ḥenti periods are as years, many of names,
ȧn reχ pfi ȧn reχ pfi neteru
not known are they, not know them the gods.



ȧstu *Ȧuset* *em* *set* *saa* *en* *ṭeṭ*

Behold Isis {was in the form} of a woman, skilful in words,

χak *ȧb* - *s* *er* *ḥeḥ* *em* *reθ* *setep*

sick at heart was she of the millions of mankind, she chose

er-es *ḥeḥ* *em* *neteru* *ȧpt* - *set*

for herself the millions of the gods, she deemed [of more value]

ḥeḥ *em* *χu* *ȧn* *χem* - *set*

the millions of the spirits. Was not it possible for her [to become]

em *pet* *ta* *mȧ* *Rā* *ȧri* *ḳert*

in heaven and earth like Rā, and to make herself mistress

ta *netert* *ka* - *set* *em* *ȧb* - *set* *er*

of the earth and a goddess, she meditated in her heart, by

χer *ren* *neter* *śepsi* *ȧstu* *āq* *en*

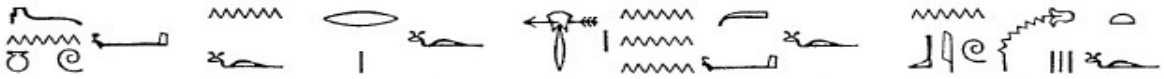
means of the name of the god sacred? Behold came in

Rā *hru* *neb* *em* *ḥāt* *qet* *smen* - *θȧ*

Rā day every at the head of [his] sailors, and was stablished

ḥer *nesti* *χuti* *ȧaut* *neteri*

upon the throne of the two horizons. Had grown old the divine one,

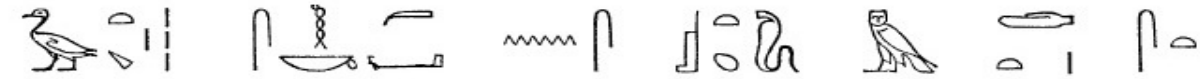


ennu - *nef* *re-f* *sati* - *f* *nebȧut* - *f*

he dribbled at his mouth, he shot out what flowed from him

er *ta* *peḳas* *en* *su* *seχer* *ḥer*

upon the earth, what he spat out fell down upon



sat *sek* - *nes* *Ȧuset* *em* *ṭet* - *set*

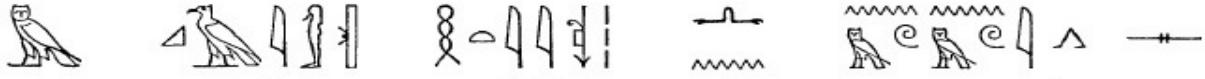
the ground. Kneaded Isis in her hand

ḥenā *ta* *unnet* *ḥer* *set* *qeṭ* - *nes*

with earth that which was on it, she built (*i. e.*, made)

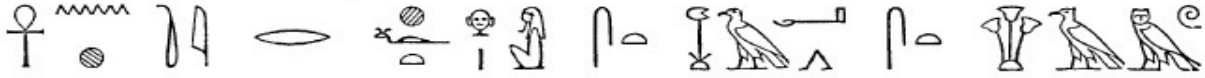
set *em* *ṭeṭfeti* *śepsi* *ȧri* *en* *set*

it in the form of a serpent sacred, making it



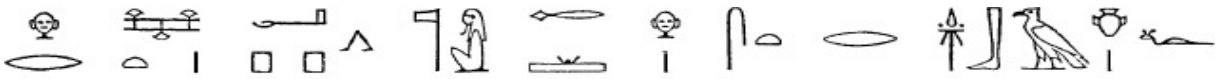
em *qaȧ* *ḥeti* *ȧn* *nemunemuȧ* - *s*

in the form of a dart. Not went forward it



ānχ - *θȧ* *er* *χeft* - *set* *χaā* - *set* *ḥamu*

alive before her face, [but] she left it lying



ḥer uat āpep neter āa ḥer set er ȧba - f

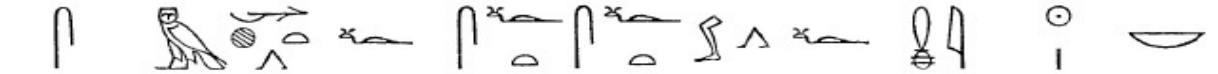
on the path went the god great along it according to his wish

emχet taui-f neter śepsi χāā - f er

in his two lands. The god sacred rose [and came]

ḥa neteru em Āa-perti ānχ uťa

forth, the gods of the great double house, life, strength,



senb emχet - f sefetsefet - f mȧ hru neb

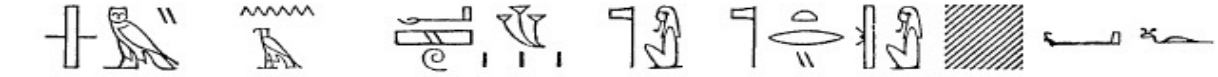
health, following him; he strode on as [he did] day every.

unχu - set em ťeṭfet śepsi χet

Shot out its fang the serpent sacred, and the fire

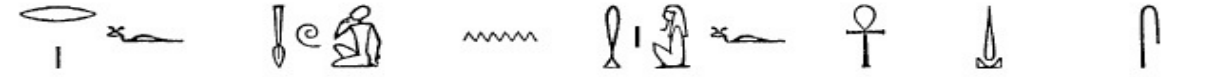
ānχet per - θȧ ȧm - f ťesef ṭer - nes

of life was going out from his own body, it destroyed



ȧmi na āśu neter neteri - f

the dweller among the cedars, the god divine he opened



re - f χeru en ḥen - f ānχ uťa senb

his mouth, the cry of his Majesty, life, strength, health,

peḥ - nef *er* *pet* *paut* *neteru* *tuf* *ḥer*

reached up to heaven. The company of the gods it was for [saying],

mā *pu - u* *neteru - f* *ḥer* *petrȧ-u*

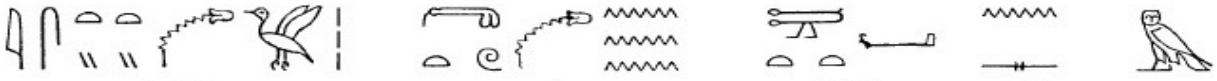
What is it? and its gods [were] for [saying], What is the matter?

ȧn *qem - f* *er* *uśebt* *ḥer - f*

Not found he [the power] to answer concerning it.

ȧrti - f *ḥer* *χetχet* *āt - f* *neb*

His two jawbones rattled, his limbs all



ȧstiti *metu* *θetet - nef* *em*

trembled, the poison gained the mastery in

ȧuf - f *mȧ* *θetet* *Ḥāpi* *em* *χet - f*

his members as gains the mastery Ḥāpi in his course.

neter *āa* *smen - nef* *ȧb - f* *- f* *er*

The god mighty stablished his heart, he cried out to

ȧmi *χet - f* *māi - ten* *nȧ* *χepert* *em*

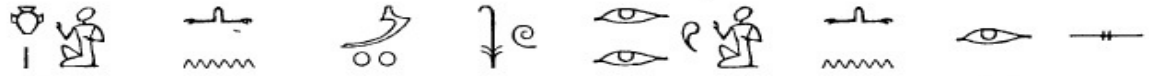
those in his train :— Come to me, {you [who] are produced} from

ḥāt - ȧ neteru peru em - ȧ ṭāt reχ - ten

my members, ye gods [who] came forth from me. Cause ye to know

χeperȧ - set ṭemu - entu χet mer reχ - set

Kheperȧ it, [I am] wounded by a thing deadly, knoweth it

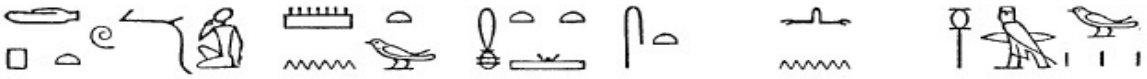


ȧb - ȧ ȧn maa su maa - ȧ ȧn ȧri - s

my heart. Not have seen it my eyes, not hath made it

ṭet - ȧ ȧn reχ - set em ȧri - nȧ nebt ȧn

my hand, not know [I] it who hath done it to me any one. Not



ṭeptu ment mȧtet set ȧn mer

have I tasted pain like unto it, {not [any-thing]} is more painful

er-es ȧnuk ser sa ser mu χeperu

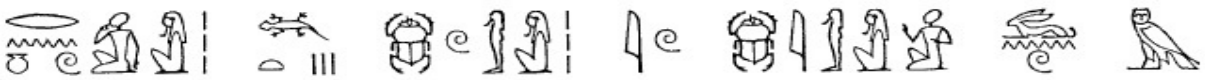
than it. I am a prince, the son of a prince, the issue produced

em neter ȧnuk ur sa ur

by a god. I am the great one, the son of a great one;

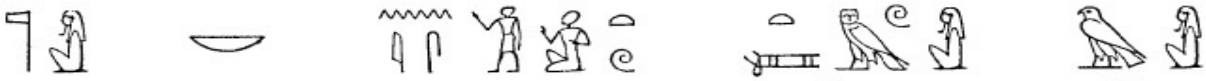
maut en ȧtf - ȧ ren - ȧ ȧnuk āśt

hath thought out my father my name. I am of many



rennu *āšt* *χeperu* *ȧu* *χeperȧ - ȧ* *unu* *em*

names, of many forms, my being existeth in

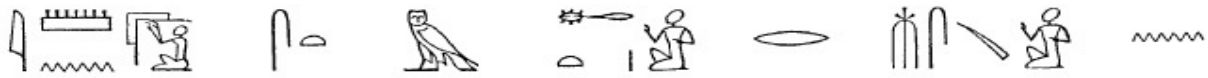


neter *neb* *nȧs - ȧ - tu* *Temu* *Ḥeru*

god every. I have been proclaimed by Tmu and Horus,

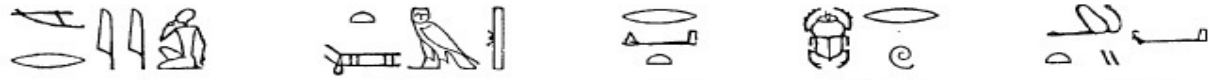
ḥekennu *ȧu* *ťeṭ* *ȧtf - ȧ* *mut - ȧ* *ren - ȧ*

{ the gods who give names. } Have uttered my father and my mother my name,



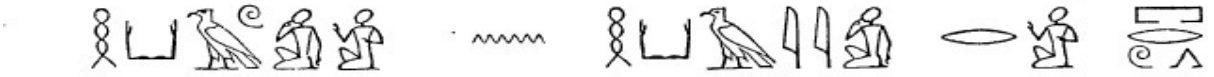
ȧmen - set *em* *χat-ȧ* *er* *mes - ȧ* *en*

hidden was it in my body by my begetter so



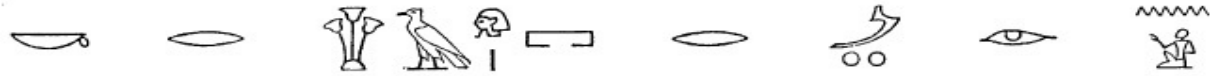
meri *tem* *erṭāt* *χeperu* *peḥti*

that not might be allowed to gain power



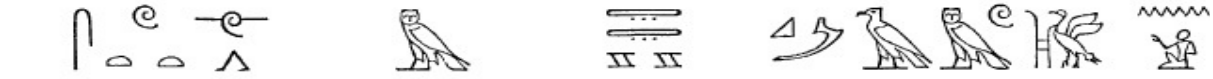
ḥekau - ȧ *en* *ḥekai* *er - ȧ* *peru-*

he who would enchant me by [his] enchantments over me. I had



k[uȧ] *er* *ḥa* *er* *maa* *ȧri - nȧ*

come from within to see what I had made,



stutet *em* *taui* *qemamu - nȧ*

[and] was passing through the universe [which] I had created,

em *ṭeṭem* *χer - ȧ* *ȧn* *reχ - ȧ* *su*

when [something] aimed a blow at me, not know I what.

ȧn *χet* *ȧs* *pu* *ȧn* *mu* *ȧs* *pu* *ȧb - ȧ* *χeri*

Fire is it? Water is it? My heart containeth

. . . . . *ḥāt - ȧ* *ȧstiti* *āt* *χeri* *mes*

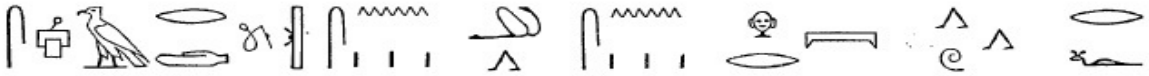
fire, my limbs tremble, my members contain the children

ḥesiu *ȧmmā* *ȧntu - nȧ* *mesu - ȧ*

of quakings. I pray you let be brought to me my children

neteru *χui* *meṭet* *reχi* *re - sen*

the gods, mighty of words, skilful is their mouth,

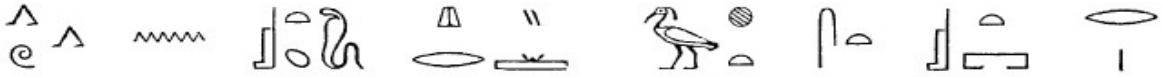


sarṭ - sen *peḥ - sen* *ḥer* *iu* *er-ef*

their powers they reach to heaven. Came to him

mesu *neter* *neb* *ȧm* *χeri* *ȧkebu - nef*

[his] children, god every there with his cries of weeping.



iu *en* *Ȧuset* *χeri* *χut - set* *ȧuset* *re-*

Came Isis with her powerful words, the place of

set em nifu en ānχ θes - set ḥer

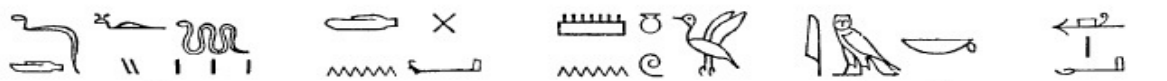
her mouth with the breath of life, her incantations

ṭer ment meṭtu - set seānχ ḳa

destroy diseases, her words make to live dead

ḥeti ťeṭ - set mā pui ȧtf neter petrȧ

throats. Said she: What is this, O father divine, what is it?

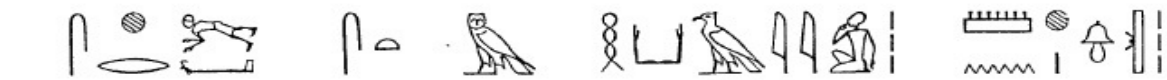


ťeṭfi ṭen mennu ȧm - k uā

A serpent hath shot sickness into thee, a [thing]

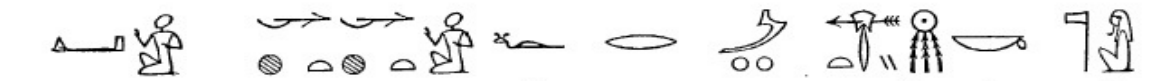
mes - k fa ṭep - f er-k ka

which thou hast made hath lifted up its head against thee. Verily



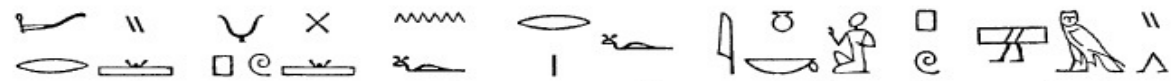
seχer - set em ḥekai menχ

shall be overthrown it by words of power beneficent,



ṭā - ȧ χetχet - f er maa sati - k neter

I will make it to depart in the sight of thy rays. The god



ťeseri ȧpu - nef re - f ȧnuk pu śemi

holy opened he his mouth [saying]: I was passing

ḥer uat sutut em taui set - ȧ

along the way going through the two lands of my country

ȧba en ȧb - ȧ er maa qemamu - nȧ

wishing my heart to see what I had created,

χunen - nȧ em t'eṭfi ȧn maa set ȧn

[when] I was bitten by a serpent not saw [I] it.

χet ȧs pu ȧn mu ȧs pu qebebḥ - kuȧ er

Fire is it? Water is it? I am colder than

mu śemem - kuȧ er seśet ḥāt - ȧ neb

water, I am hotter than fire. Members my all

er χeri fetet tuȧ ȧstiti

[are] in a state of sweat. I tremble,

maat - ȧ ȧn smen ȧn qemḥu - ȧ

my eye is without stability, not can I see

pet ḥu mu ḥer ḥrȧ - ȧ em trȧ

the heavens. Riseth water on my face [as] in the time

en *śemu* *ťeṭ* *ȧn* *Ȧuset* *en* *Rā* *ȧ* *ťeṭ* - *nȧ*

of summer. Said Isis to Rā :— O tell me

ren - *k* *ȧtf* - *ȧ* *neter* *ānχ* *sa* - *tu* *ḥer*

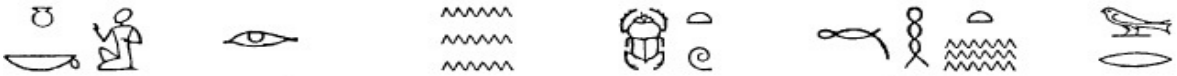
thy name, O my father divine, {[for] / liveth} the person who [hath power] over

ren - *f* *ȧnuk* *ȧri* *pet* *ta* *θes*

his name. [Said Rā] :— I am the maker {of the / heavens} {and the / earth,} knitting together

ṭuu *qemamu* *unnet* *ḥer* - *f*

the mountain land, and creating what existeth upon it.



nuk *ȧri* *mu* *χepertu* *Meḥt* - *ur*

I am the maker of the water, {making / to come} into being Meht-ur,

ȧri *ka* *en* *mut* - *f* *χeperu*

making the "Bull of his mother", the creator

neťemneťemiu *nuk* *ȧri* *pet* *seśeta*

of love-joys. I am the maker of heaven and have decked

χuti *ṭāt-ȧ* *ba* *nu* *neteru* *em*

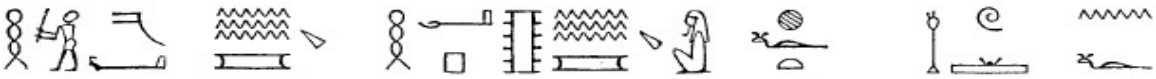
the two horizons, I have placed the soul of the gods

χennu - set ȧnuk un maaui-f χeperu

within it. I am [he who when he] opens his eyes becometh

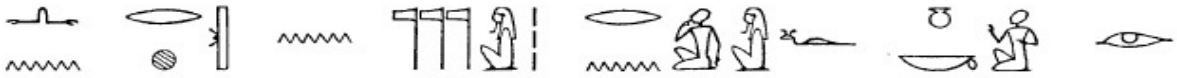
ḥeteṭṭu āχennu maaui-f χeperu kekui

light, [when he] shutteth his two eyes becometh darkness.



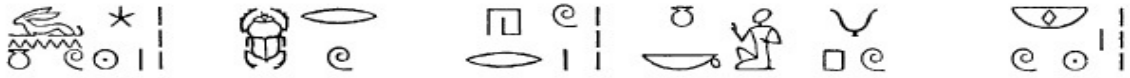
ḥu mu Ḥāpi χeft utu - nef

Rise the waters of the Nile when he giveth the order,



ȧn reχ en neteru ren - f nuk ȧri

not know the gods his name. I am the maker



unnu χeperu hru nuk ȧpu ḥebu

of the hours, the creator of the days. I am the opener of the festivals

renpit qemamu ȧtru nuk

of the year, the creator of streams of water, I am

ȧri χet ānχet er seχeperu kat en

the maker of the fire living making to be done the works of

am nuk χeperȧ em ṭuauu Rā em

the houses, I am Khepera in the morning, Rā in

āḥāu - f *Temu* *ȧmi* *māšeru* *ȧn*

his culmination and Tmu in the evening. [But] not

χesef *met* *em* *šemi - set* *ȧn*

was driven the poison out of its course, not

neṯem *neter* *āa* *ṯeṭ* *ȧn* *Ȧuset* *en* *Rā*

was relieved the god great. Said Isis to Rā :—

ȧn *ren - k* *ȧpu* *em* *na* *ṯeṭu - k*

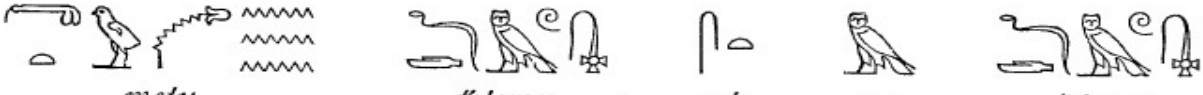
Not is thy name mentioned among the things [which] thou hast said

nȧ *ȧ* *ṯeṭ - k* *set* *nȧ* *peri* *ta*

to me. O tell thou it to me, and shall come out the

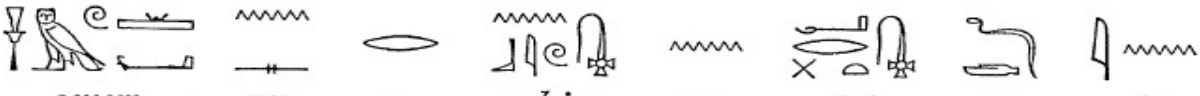
metu *ānχ* *sa* *ṭemu - tu* *ren - f*

poison. Shall live a person being declared his name.



metu *ṯeṭemu - set* *em* *ṯeṭemu*

The poison it burned with burnings,



seχem - nes *er* *nebȧu* *en* *ārt* *ṯeṭ* *ȧn*

it was stronger than the flames of fire. Said the

ḥen *en* *Rā* *ṭāt* - *nȧ* *ḥeḥuti* *mā* *Ȧuset*

Majesty of Rā :— I give myself to be searched out by Isis,

per *em* *ren* - *ȧ* *em* *χat-ȧ* *er* *χat* - *s*

shall come forth my name from my body into her body.

ȧmen *en* *su* *neteri* *em* *neteru* *useχ*

Hid himself the divine one from the gods, wide (*i. e.*, empty)

ȧuset *em* *uȧa* *en* *ḥeḥ renput* *ȧr* *χeperu*

was the seat in the boat of millions of years. When it became

mȧ *sep* *pert* *ent* *ȧb* *ṭeṭ* - *s* *en*

about the time of the coming forth of the heart, she said to

sa *Ḥeru* *senḥa* *ent* *su* *em* *ānχ*

[her] son Horus :— Let bind himself him by an oath sworn by the life

neter *erṭāt* *neter* *maaui-f* *neter* *āat*

of the god, that may give the god his two eyes. The god great

uθes - *nef* *ḥer* *ren* - *f* *Ȧuset* *ur*

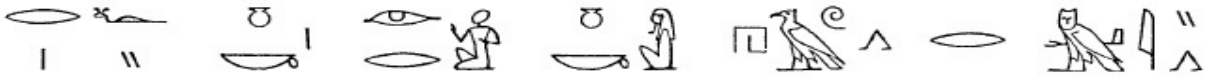
was taken from him his name, [and] Isis the great lady

ḥekatu *śept* *metu* *per* *em* *Rā*

of enchantments [said] :— Run, poisons, come forth from Rā.

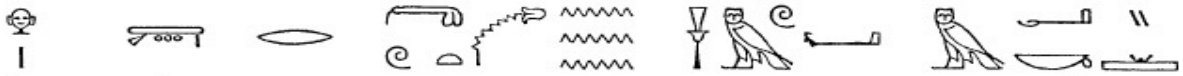
maat *Ḥeru* *peri* *em* *neter* *nubȧu* *en*

O Eye of Horus, come forth from the god and shine without



re - f *nuk* *ȧri - ȧ* *nuk* *hau* *er* *māȧi*

his mouth. I, I have worked. I dismiss to descend



ḥer *ta* *er* *metu* *seχemu* *māki*

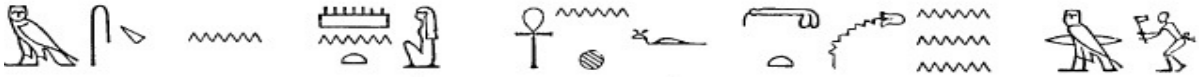
upon the ground the poison which hath been overcome. Verily

uθes *en* *neter* *āa* *ren - f* *Rā*

hath been taken from the god great his name. Rā,

ānχ - f *met* *mit* *θes rer* *men*

may he live! the poison may it die! and conversely. A certain one,



mes *en* *ment* *ānχ - f* *met* *mit*

the son of a certain one, may he live, the poison may [it] die.

ṭeṭ *en* *Ȧuset* *ur* *ḥent* *neteru*

[This] said Isis, the mighty lady, the mistress of the gods,

reχ *Rā* *em* *ren* - *f* *ṯes-f* *ṯeṭet*

who knew Rā in his name his own. To be said

ḥer *tut* *en* *Temu* *ḥenā* *Ḥeru* *ḥekennu*

over an image of Tmu and Horus the divine givers of names,

erpit *Ȧuset* *tut* *Ḥeru*

[and over] a figure of Isis, and an image of Horus.

FROM THE MONUMENT OF UAḤȦB-RĀ EM KHU.

[XXVth dynasty.]

seχa *ren - ȧ* *nefer* *ḥenā* *hai - ȧ*

May be remembered my name {[for] / good} with [those of] my husband

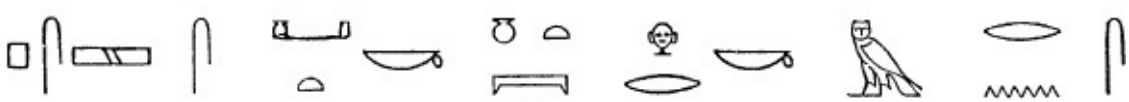
mesu - ȧ *er-ḳes* *neteru* *ȧmu* *χa*

and my children by the gods dwelling in the nome of Mendes.

TEXTS FROM THE SARCOPHAGUS OF PAṬ TEPEP.

[XXVth dynasty.]

1.



peseś - s *māt - k* *Nut* *ḥer - k* *em* *ren - s*

Spreadeth she thy mother Nut over thee in her name

en *śeta*

of "Hidden".

2.

un - *nek* *āā* *pet* *seś* - *nek*

Shall be opened to thee the doors of heaven, shall be unbolted for thee

āā *seḥeṯ* *seśep* - *θ* *mut-k* *nut*

the doors of the stars of light, shall receive thee thy mother Nut.

3.

meṭ *ȧn* *Ṭep* - *ṭu* - *f* *χent* *neter ḥet* *ȧm*

Saith he who is on his hill, the chief {of the divine house,} who is

Ut *neb* *Ta-teser* *neter* *āa* *neb* *qeres*

in Ut, the lord {of Ta-tcheser,} the god great, the lord of the sarcophagus,

erṭā - *nȧ* *em* - *sa-s* *em* *sa* *neb*

"I work behind her with protection every".

4.

un *āā* *en* *χut* *āḥā* - *k*

Shall be opened the doors of the horizon, thou shalt stand up

ȧref *ta* *pen* *per* *em* *Tem*

then on earth this coming forth as Tem.

5.

ḥetep - *θ* *χu* - *ȧ* *em* *bener* *neb* *emm*

Thou restest; my strength is with sweetness all among

śesu *Ȧusȧr* *erṭā* - *nȧ* *uat* *em* *χabesu* *ȧn*

the servants of Osiris. I give a way among the stars. Not

mit - *k* *ťetta*

shalt thou die for ever.

6.

ha *Ȧusȧr* *erṭāt* *en* *Ḥeru* *ṭemṭ* - *θu*

Hail Osiris! Granteth Horus [that] thou shalt be gathered together.

neteru *sen* - *sen* *er-k* *em* *ren* - *sen* *pu* *en*

The gods they join with thee in name their of

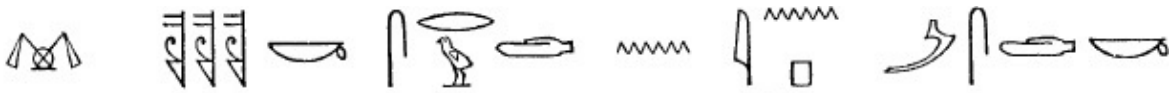
sen *ent* *ȧteruit*

"Brethren of the shrines of the North and South".

7.

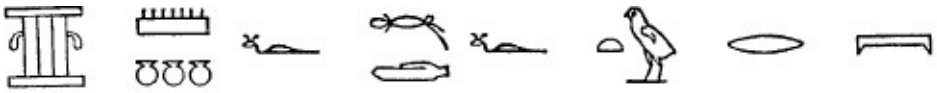
ha *Ȧusȧr* *ȧḥ* - *nek* *neteru* *āt* - *k*

Hail Osiris! Unite for thee the gods thy members,



ṭemṭ *ḳesu* - *k* *seruṭ* *en* *Ȧnpu* *masṭ* - *k*

collecting thy bones. Maketh strong Anubis thy legs



χent *mennu* - *f* *seśeṭ* - *f* *tu* *er* *pet*

in his building; he leadeth thee into heaven.

8.

ha *Ȧusȧr* *ȧn* - *nek* *Ḥeru* *ȧbu* *neteru* *nebu* *em*

Hail Osiris! {Bringeth to thee} Horus {the hearts} of gods all at

sep *ȧn* *bȧn* *ȧm* - *sen* *mā* - *f* *nem* *ānχ*

once, not is there evil in them {in respect of him,} {[O thou who] again} livest!

9.

renp - *k* *mȧ* *qet* - *k* *Ȧusetet* *uben* - *s* *em*

Thou becomest young as thou wast. Isis she shineth in

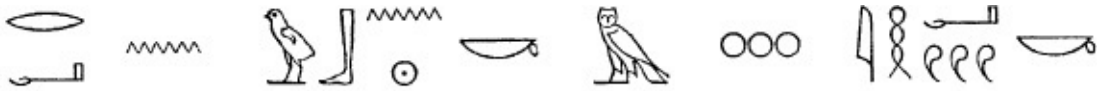
pet en ȧb - k θes-s ťet - k χu - s

heaven at thy wish, she raiseth up thy body, she strengtheneth

ḥāu - k ťetta

thy members for eternity.

10.



erṭā - nȧ uben - k em χu ȧḥā - k

I have granted that shalt shine thou, in splendour shall be thy limbs;

ȧm - k āś seḥetep - nek ka - k

not shalt thou lament; thou art at peace with thy Ka,

seḥetep - f - θu ťetta

it shall be at peace with thee for ever.

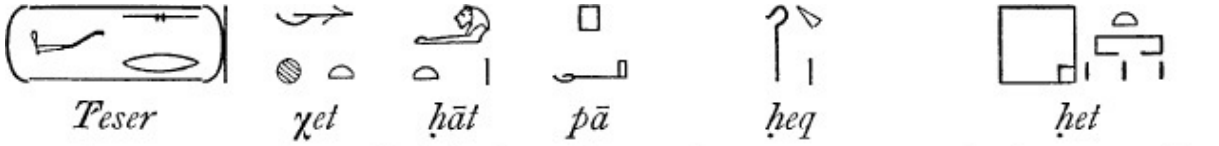
THE LEGEND OF THE SEVEN YEARS' FAMINE IN THE REIGN OF TCHESER.

renpit *met χemennu* *Ḥeru* *neter* *χat* *suten net*

Year eighteen of Horus, the divine body, the king of the North and South,

neter *χat* . . . . . *neter* *χat* *Ḥeru nub*

the divine body, {the king of the North and South,} the divine body, the golden Horus,

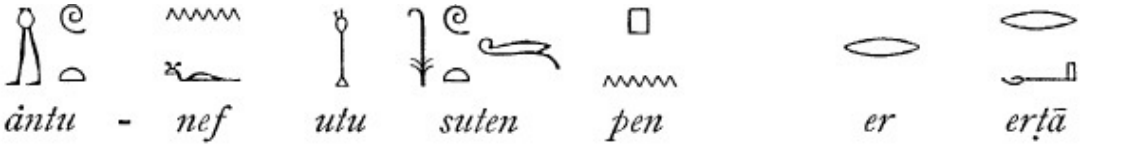


Teser *χet* *ḥāt* *pā* *ḥeq* *ḥet*

Tcheser. When {[to] the hereditary prince,} the governor of the temples

reset *mer* *χenti* *em* *Ābet* *Māṭàr*

of the south, the overseer of the Nubians in Ābet (Elephantine or Aswân) Māṭàr,

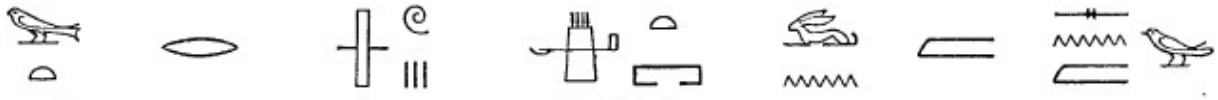


ànṭu - *nef* *utu* *suten* *pen* *er* *erṭā*

was brought to him royal despatch this :— [This is] to make thee

reχ - k *un - ȧ* *ḳer* *qemui* *er* *ȧuset*

to know [that] I am possessing trouble upon the throne

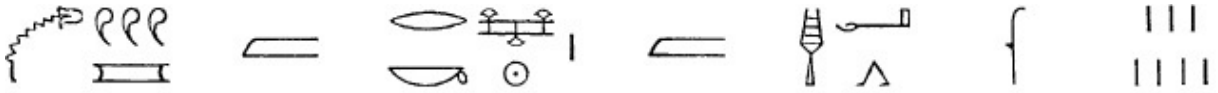


urt *er* *ȧmu* *ḥet āat* *un* *em* *senem*

great for those who are in the great house. Is in affliction
(*i. e.*, palace)

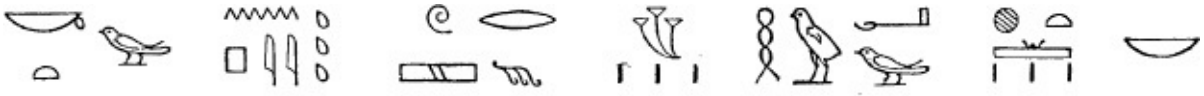
ȧb-ȧ *em* *ṭu* *er* *āa ur* *χeft* *tem* *iu*

my heart because of an evil great exceedingly, for not hath risen



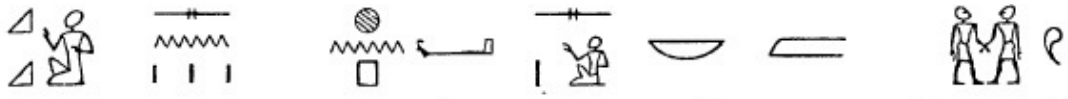
Ḥāpi *em* *rek - ȧ* *em* *āḥā* *renpit* *seχef*

the Nile in my time during a period of years seven.



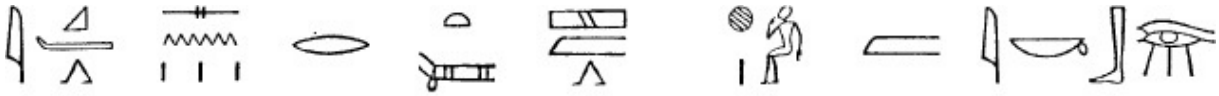
ket *nepi* *uśer* *renpit* *ḥuā* *χet* *neb*

Scarce is grain, are lacking herbs, wanting are things all



qeq - sen *χenp* *sa* *neb* *em* *[sennu]-f*

[which] they can eat. Stealeth man every from his neighbour.

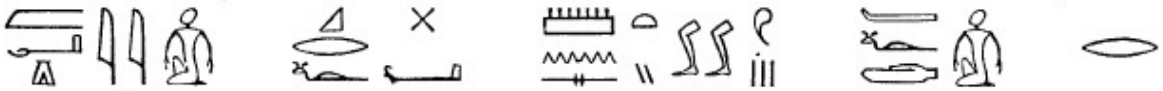


ȧq - sen *er* *tem* *śem* *χi* *em* *ȧkeb*

They would run but cannot move. The babe is in tears,

ḥun *em* *senb* *ȧa* *ȧb - sen*

the child drags himself along, [as for] the old their heart

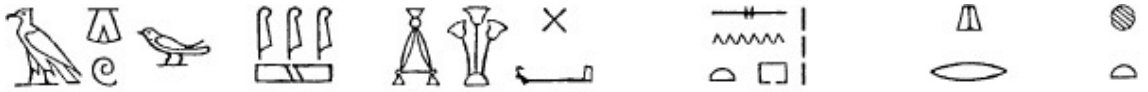


māḳi *qeref* *menseti - u* *ḥufeṭ* *er*

is stricken down; totter their legs [and they] sprawl upon

ta *āāui-u* *er* *χen-u* *sennu* *em*

the earth, their hands [lie] upon their bosoms. The nobles are



aḳu *seśu* *ṭebḥa* *sent* *χer* *χet*

empty of counsel, is broken open the treasury, instead of money

per *nefui* *unui* *neb* *em* *qem* *maāu*

cometh forth wind. Beings all are in distress. Hath meditated

ȧb - ȧ *ān* *er* *ḥāt* *neṯ* *un* *ȧm - ȧ*

my heart going back to the aforetime upon the deliverer who was in my place

trȧt *neteru* *heb* *χer heb ḥer ṭep* *I-em-ḥetep*

in the time of the gods, {the ibis-god,} the *kher-ḥeb* in chief, (*i. e.*, the chief reader) I-em-ḥetep (*i. e.*, Imouthis)

sa *Ptaḥ* *Res-ȧneb-f* *seb* *ȧuset* *mes*

the son of Ptaḥ of his South Wall. Where is the place of the birth
(*i. e.*, of Memphis)

en *Ḥāpi* *mā* *trȧ* *ḥek-s* *neter* *netert*

of the Nile? Who then is its guardian? [What] god [or] goddess

ȧm - s *pe-trȧ-tu* *seχem-f* *un - f* *smen* *ȧp-*

is in it? What then is his form? Is it he who hath announced

nȧ *āḥā* *renenet* *sem - ȧ* *en* *χent* *Ḥet-seχet*

to me the provisions {of the harvest?} I will go to the dweller in Ḥet-sekhet

su *ermen* *ȧb - f* *en* *sa* *neb* *er* *ȧri - sen*

who weareth out his patience on person every in [what] they do.

bes-ȧ *er* *ḥet* *ānχet* *peṭ-ȧ* *barā* (?)

I will enter into the house of life, I will unroll the written scrolls,

sem-ȧ *ā* *er - sen* *śȧs* *pu* *ȧri - nef*

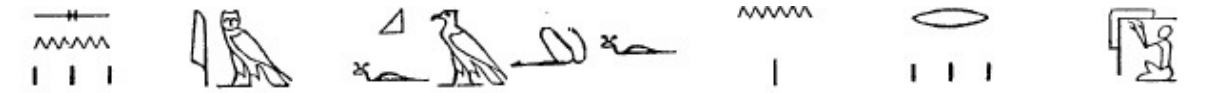
I will bring [my] hand upon them. A going forth he made,
(*i. e.*, Māṭȧr)

ānnu - f s *er - ȧ* *ḥer-ā* *saut - f - ȧ* *em*

he came back to me immediately, he informed me concerning

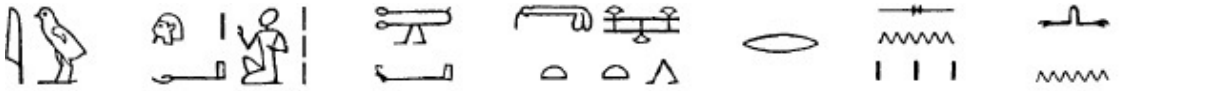
ḥait *Ḥāpi* *χet* *neb* *ān-*

the source of the Nile [and concerning] things all [which] written



sen *ȧm* *qefa - f - nȧ* *reu* *ȧmen*

are they therein. He revealed to me the chapters hidden



ȧu *ṭepāu* *θet* *metet* *er* *sen* *ȧn*

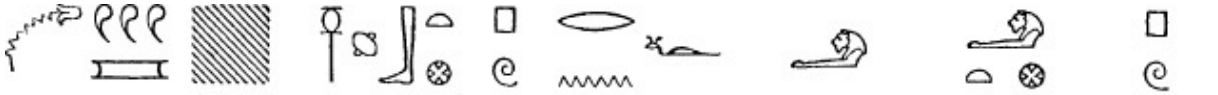
[my] ancestors took [their] way to them; not [existed]

sen - sen *em* *suten* *ťerťer* *rek* *tem - f*

their seconds with [any] king since the creation of time. He spake

nȧ *un* *nut* *em* *ḥer-ȧb* *ennu* *sper*

to me :— There is a town in the midst of the stream, cometh forth



Ḥāp *[ȧm-s]* *Ābet* *pu* *ren - f* *ḥā* *ḥāt* *pu*

Ḥāpi from it; Ābet is its name, {at the beginning} {the first town} was it.

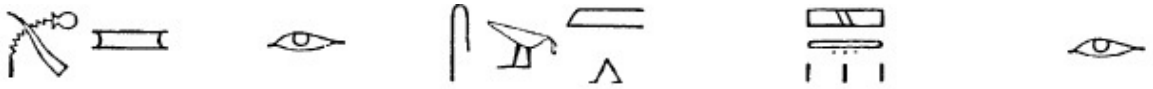
II.

senefemfem *ȧb - ȧ* *fer* *setem - ȧ* *enen* *āq*

Was doubly glad my heart when I heard this. [I] went in,

seś *meru* *unχ* *ȧri*

revealed [to me] the superintendents what was sealed. Was made



āb *ȧri* *sem* *śeta* *ȧri*

the libation, was made the celebration of the mysteries, was made

āb *āat* *uṭen* *ta* *ḥeqt* *apṭ* *ȧḥ*

an offering great, an offering of bread, beer, ducks, oxen [and]

χet *neb* *nefer* *en* *neteru* *neteret* *ȧmu*

things all good to the gods [and] goddesses who are in

Ābet *tem - tu* *ren - sen* *em* *ḳes*

Elephantine, are proclaimed their names in the place [called]

sṭer *ȧb* *em* *ānχ* *usr* *qem - ȧ* *neter* *āḥā*

"Resteth the heart in life and strength". I found the god standing

em *senk-ȧ* *seḥetep - nef* *em* *ṭua* *semeḥ-*

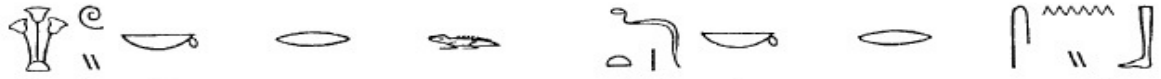
before my sight, he was gratified at [my] adoration, and I made

s *embaḥ - f* *ābi* *maat - f* *ser* *ȧb - f*

supplication before him. Opening his eyes, was moved his heart,

uaṭet *χeru - f* *nuk* *χnemu* *nub - k* *āāui-ȧ*

spake his voice, {[saying]: I am} Khnemu thy creator. My two hands

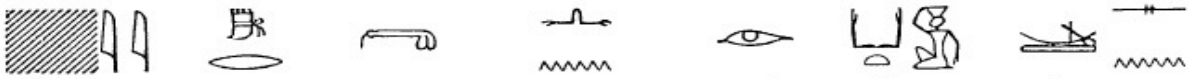


ḥaui - k *er* *seqa* *ṭet - k* *er* *snib*

were upon thee to knit together thy body, to make healthy

āḥāu - k *ut-ȧ* *ȧb - nek* *āat* *χer* *āat*

thy members; I gave a heart to thee. Stones [lie] upon stones



. . . . *ṭer* *baḥ* *ȧn* *ȧri* *kat* *ȧm - sen*

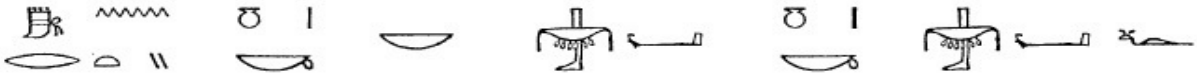
. . . from times of old, {[but] no one hath} done work with them

er ḳet ḥet neter er semaui smu

to build the temples of God, to repair what is in ruins,

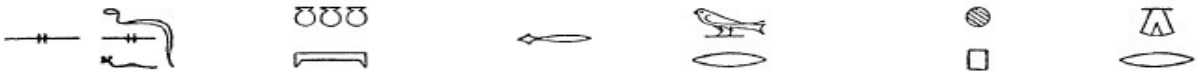
er ȧb ȧterui ȧri ȧrit en neb - f

to carve the shrines [or] to do the work of his lord.
of the North
and South,



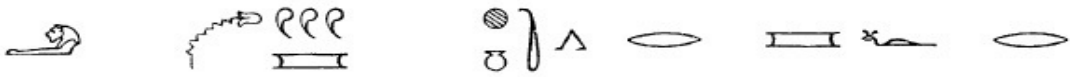
ťerenti nuk neb nub nuk nub - f

Because I am the lord, the creator, I am he [who] formed



s ťesef nu āa ur χep ḳer

himself, the watery abyss great exceedingly which existed from

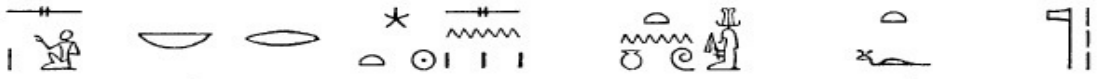


ḥāt Ḥāp χenθ er mer - f er

the beginning; the Nile riseth at his pleasure to make

senbet fa ḥer - ȧ ut - ȧ sem

healthy the labourer for me. I am the director [and] guide



sa neb er unnut-sen tennu tef neteru

of mankind all in their hour, a mighty god, the father of the gods,

Śu ur ḥer ta un merti

Shu, the mighty one, the prince of earth. Are the two halves
(*i. e.*, east and west)

em *ṭebt* *ḳer - ȧ* *χnemut - nȧ* *sefeχ*

of heaven {the abode [which]} I possess. A fountain is to me, to open (?) it

reχ - ȧ *Ḥāp* *seχen-tef* *er* *seχet* *seχen-tef*

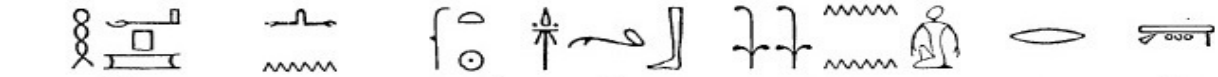
I know, Hapi (Nile) he embraceth the fields, his embrace

seχ *ānχ* *fent* *neb* *mȧ* *seχen-ut*

maketh abundant {[the means] of life} for nose every, according (*i. e.*, all people) to [his] embrace

er *seχet* *er* *neχeχ* *seχer* *bes - ȧ* *nek*

of the fields. . . . . I will make to flow for thee



Ḥāp *ȧn* *renpit* *ȧb* *enen* *er* *ta*

Ḥāp (Nile), without a year of need, subsiding upon land

neb *reṭ* *semu* *neb* *en χertu* *χer* *neṭ*

the whole. {Shall shoot up} vegetation all, {shall bend [the plants]} [which] bear grain,

ārāt (?) *χent* *χet* *neb* *sepa* *χet*

the goddess shall be over things all, shall increase things

neb *em* *ḥeḥ* *er* *meḥ* *renpit*

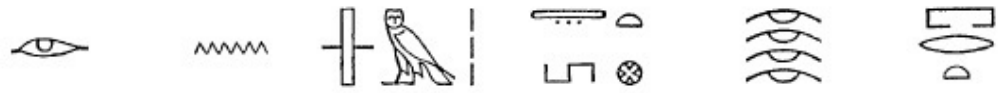
all by millions according to the cubit of the year.

INSCRIPTION OF THE REIGN OF PTOLEMY V.

[Gizeh Museum, No. 5576.]

renpit *XXIII* *Qerpiaiset* *hru* *XXIV* *enti*

Year twenty-three, [month] Gorpaios, day twenty-four, which

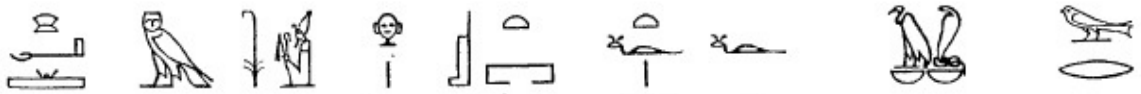


ȧri *en* *ȧmu* *Ta-mert* *ȧbeṭ fṭu* *pert*

maketh according to the people of Egypt month fourth of the spring,

hru *XXIV* *χer* *ḥen* *en* *Ḥeru* *ḥunnu*

day twenty-four, under the Majesty of Horus the child,



χāā *em* *suten* *ḥer* *ȧuset* *tef - f* . . . . . *ur*

diademed as king upon the seat of his father, {King of the North and South,} mighty

peḥpeḥ *smen* *taui* *senefer* *Ta-mert*

of valour, the establisher of the two lands, making happy Egypt,

menχ *ȧb* *χer* *neteru* *Ḥeru nub* *uat*

beneficent of heart before the gods, the golden Horus, bestowing

ānχ *en* *hamemu* *neb* *ḥeb* *Ptaḥ* *mȧ* *ȧθi*

life upon mankind, the lord of festivals Ptah like, prince

Rā *mȧ* *suten net* (or *bȧt*) *neterui ȧtf* *meri* *āu en*

Rā like, {king of the North and South,} of the gods the father-lovers the heir,

Ptaḥ *setep* *usr* *ka* *Ȧmen Rā* *seχem meri*

of Ptaḥ the chosen one, mighty one of the *ka* the Form of Rā beloved, of Amen,

sa Rā *Ptualmis* *ānχ* *ṭetta* *Ptaḥ* *meri*

son of the Sun, Ptolemy, may he live for ever, beloved of Ptah,

neterui *per* *sa* *en* *Ptualmis* *ḥenā*

the gods made manifest, son of Ptolemy and

Ȧrsenat *neteru ȧtf* *meri* *āb* *en*

Arsinoë, the gods the father-lovers, [being] priest of

Ȧlksȧnṭers *ḥenā* *neterui neṭ* *ḥā* *neterui sen*

Alexander and of the gods Saviours, and the gods brothers,

ḥā *neterui menχ* *ḥenā* *neterui ȧtf* *meri* *ḥā*

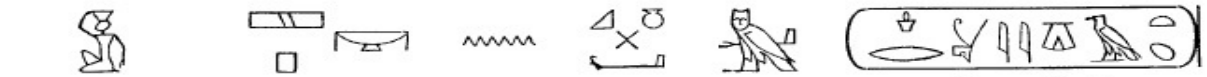
and the gods beneficent, and the gods father-lovers,

neter *per* *Ptualmis* *sa* *Perriṭes*

and the god made manifest Ptolemy, the son of Pyrrhides,

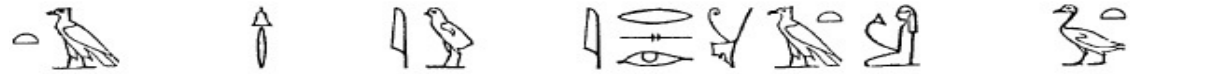
ȧu *Ṭemeṭriat* *sat* *θurimkus*

was Demetria, the daughter of Telemachus,



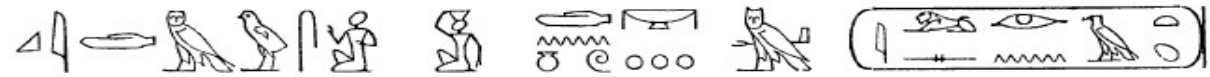
fa *śep* *en* *qen* *mā* *Bareniḳat*

the bearer of the reward of valour of Berenice



ta *menχ* *ȧu* *Ȧrsenat* *sat*

the beneficent, was Arsinoë the daughter



Qȧṭmus *fa* *ṭennu* *mā* *Ȧrsenat*

of Cadmus, the bearer {of the basket} of Arsinoë,

ta *sent-s* *mer* *ȧu* *Irenat* *sat*

the sister-lover, was Irene, the daughter

Ptualmis *āb* *en* *Ȧrsenat* *ta*

of Ptolemy, the priestess of Arsinoë, the

ȧtef - s *meri* *hru* *pen* *seχaui* *ȧu* *meru*

father-lover, on day this was made a decree. Were the governors

mau (?) *peru* *neter ḥenu* *ḥeru seśetau* *neter ābu*

of the temples, the priests, {those over the mysteries,} the divine libationers

āq *er* *bu* *ťeser* *er* *smer* *neteru* *em*

[who] go into the place sacred to dress the gods in

satet - *sen* *ḥenā* *ānu* *neter* *śāt* *ḥā*

their apparel, and the scribes of the holy books, and

θi *peru ānχ* *ḥenā* *na* *ki* *ābu*

the sages of the two houses of life, and the other priests

i *em* *ȧteruit* *ḥeť net* *ȧu* *Ȧneb-ḥeťet*

come from the shrines {of Upper and Lower Egypt} to White Wall. (Memphis)

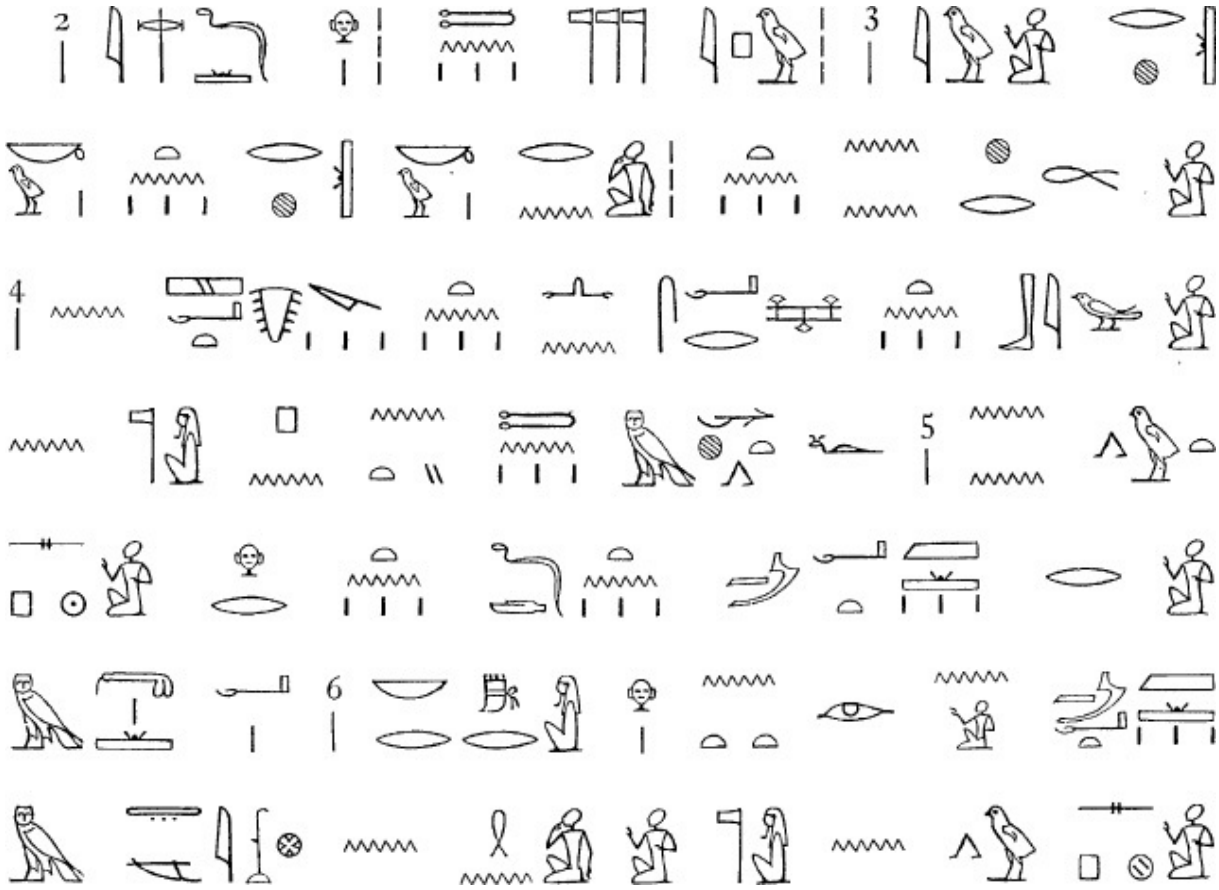
TEXTS

TO BE TRANSLITERATED AND TRANSLATED

Titles of Usertsen III., King of Egypt.

Address to the gods of Judgment.

[From the Payrus of Nebseni.]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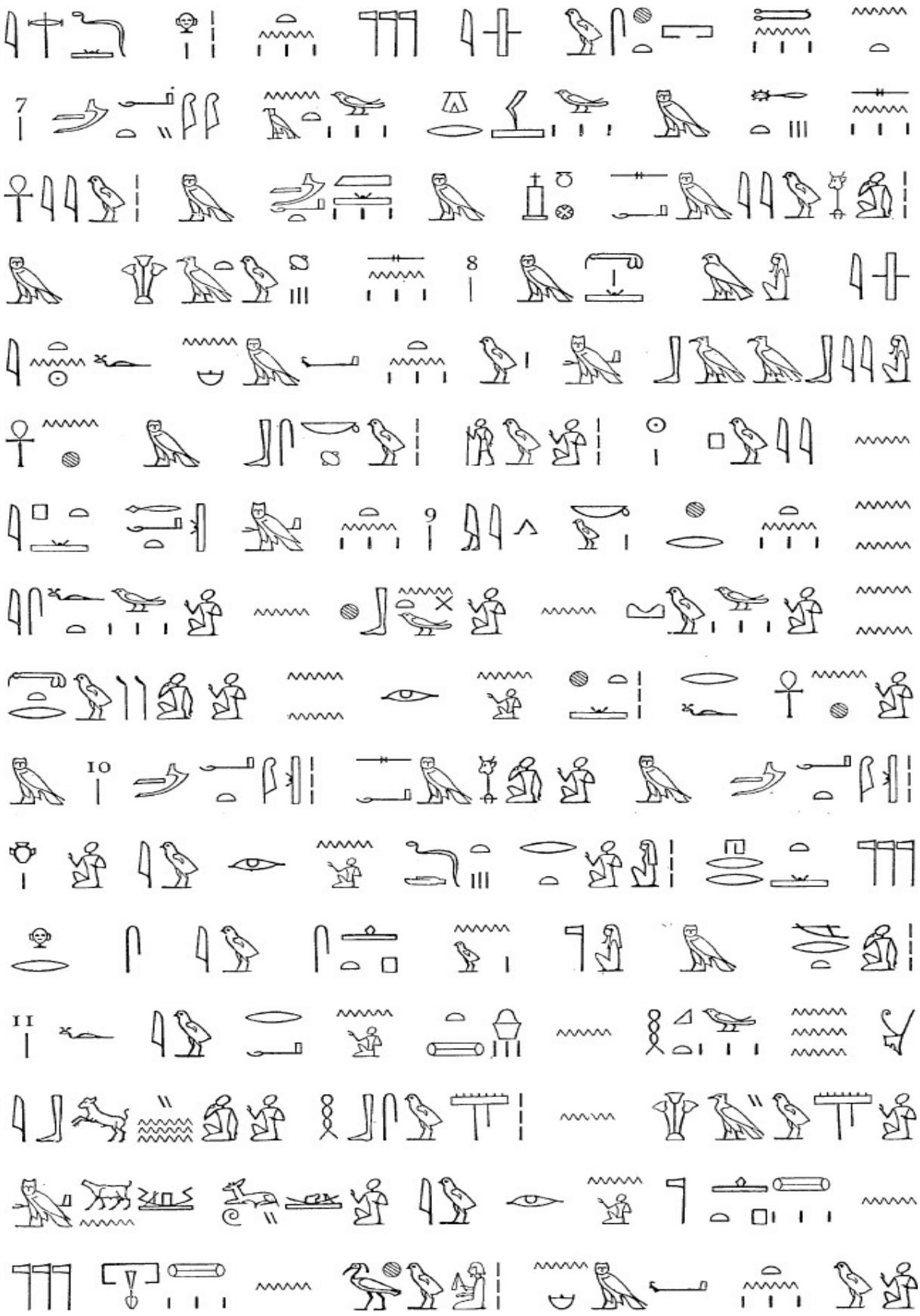
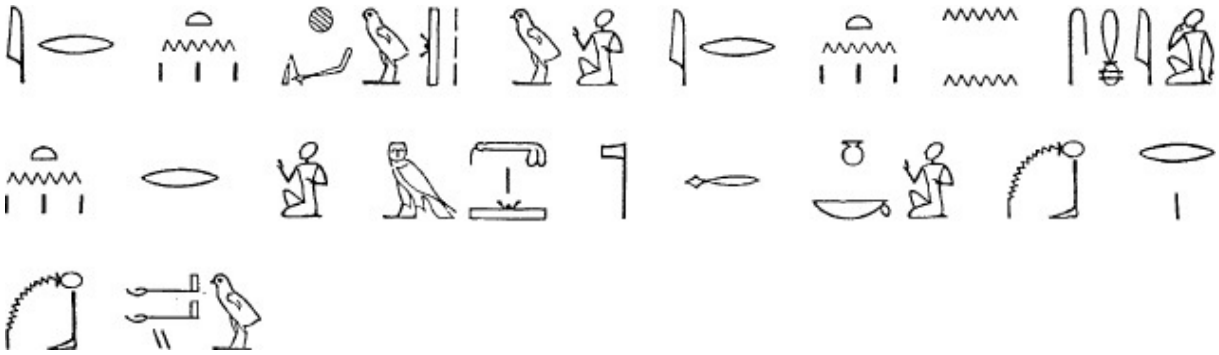
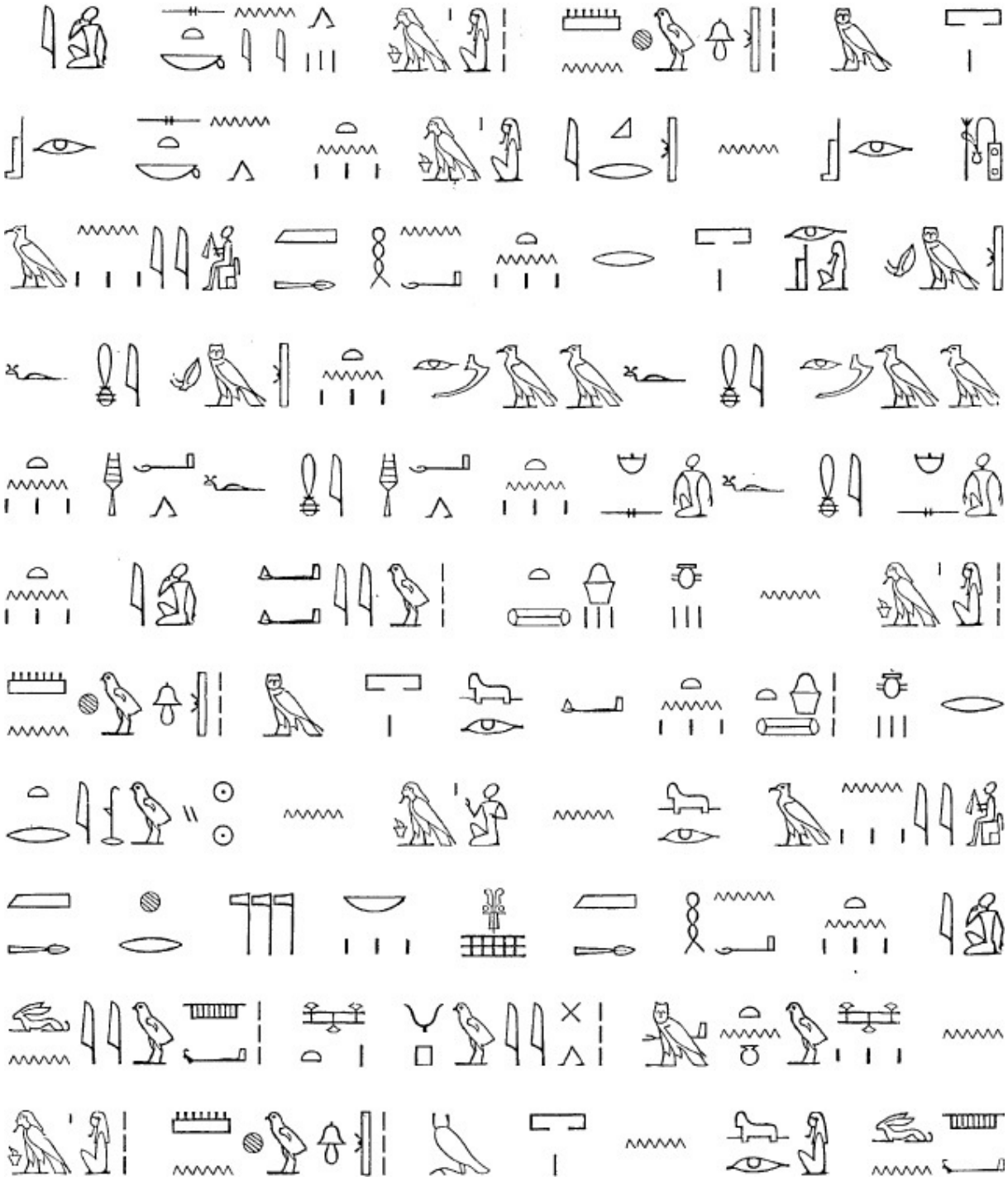




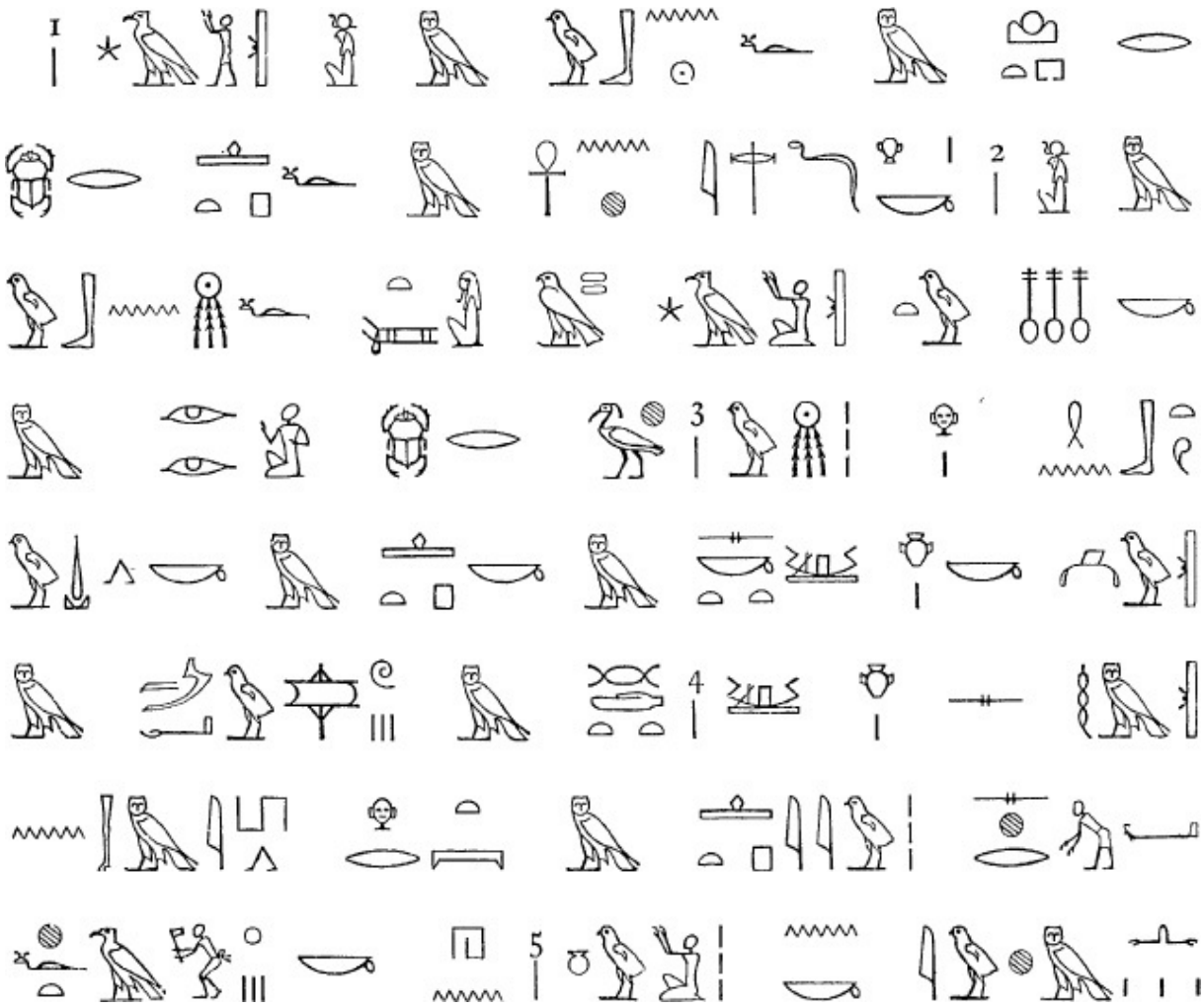
A prayer to the gods of the Underworld.

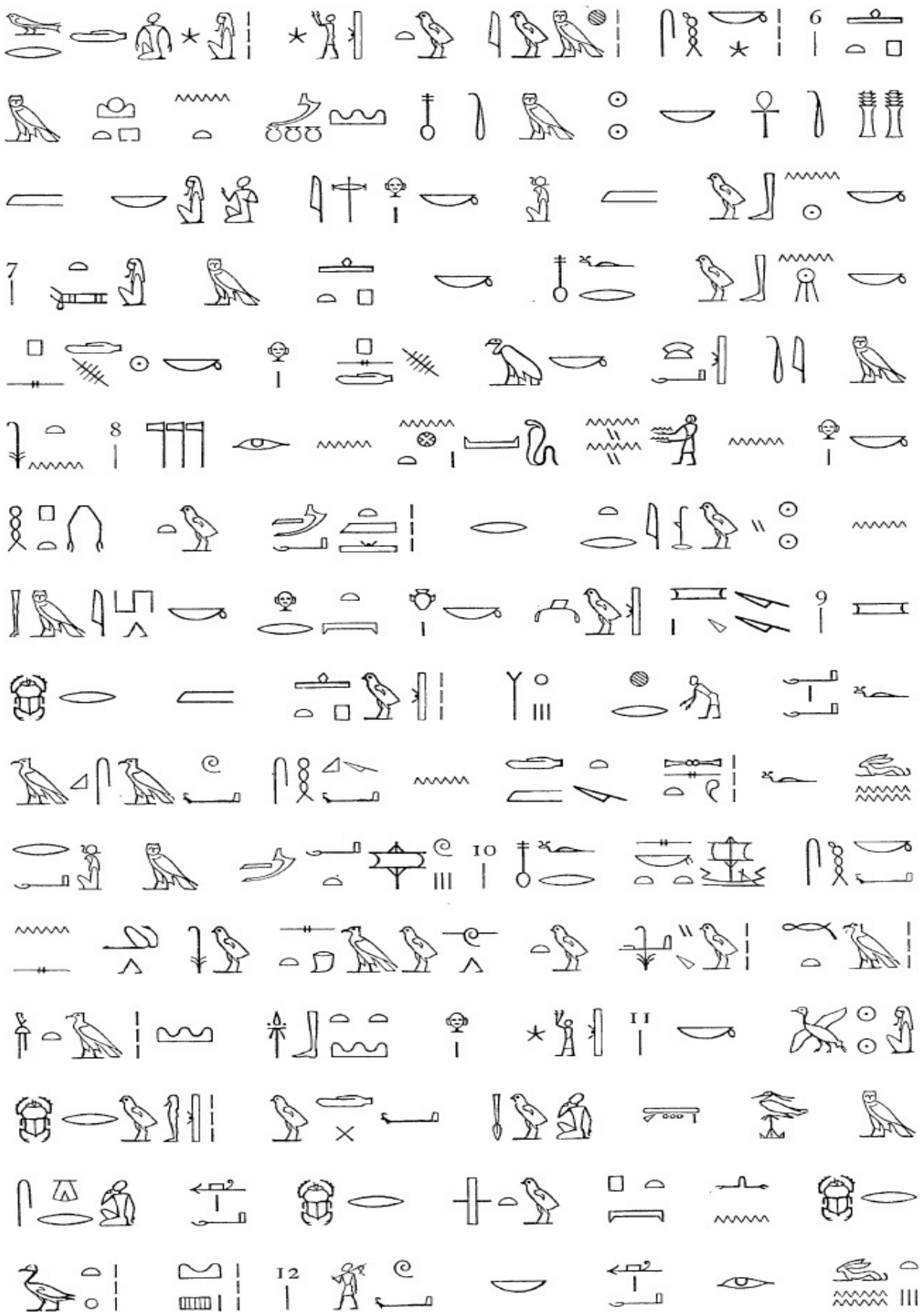
[From the Papyrus of Ani.]



Hymm to Rā.

[From the Papyrus of Ani.]

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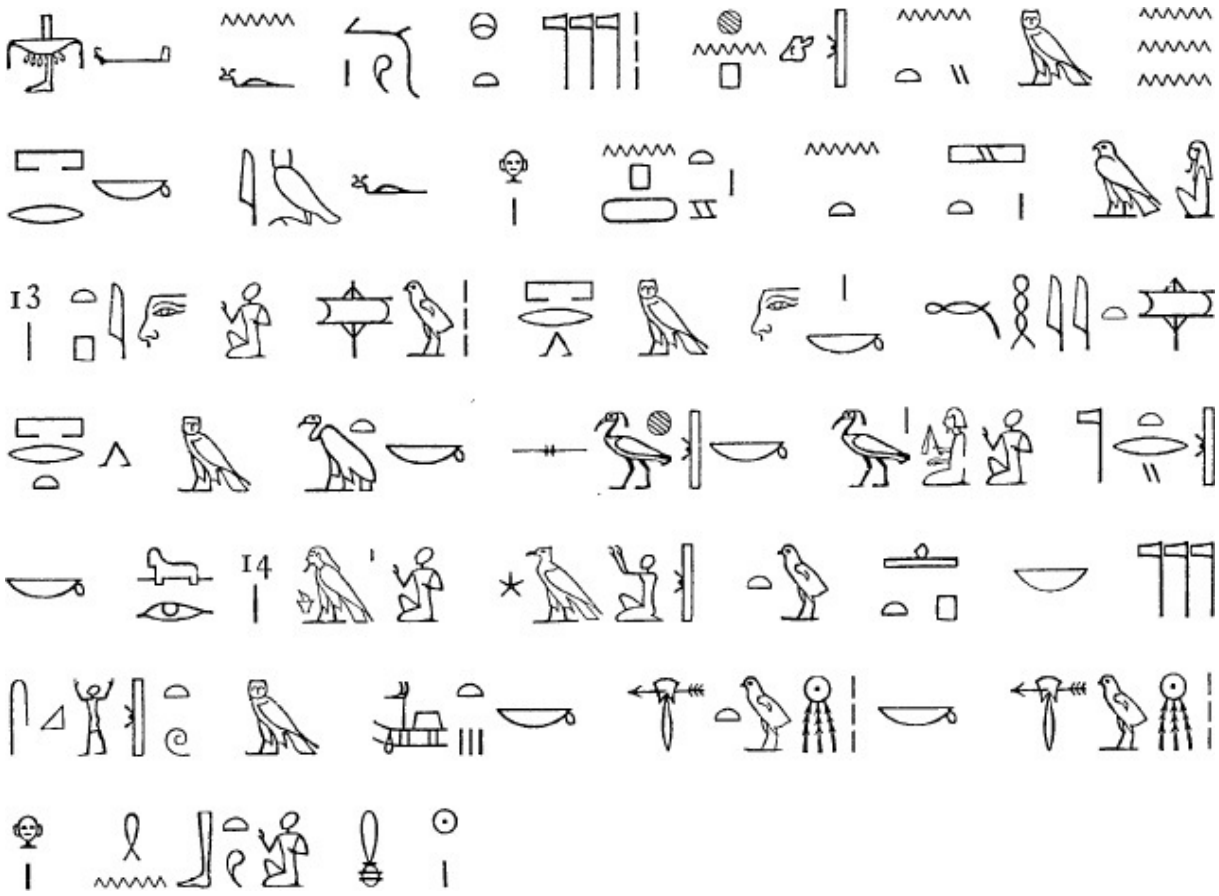
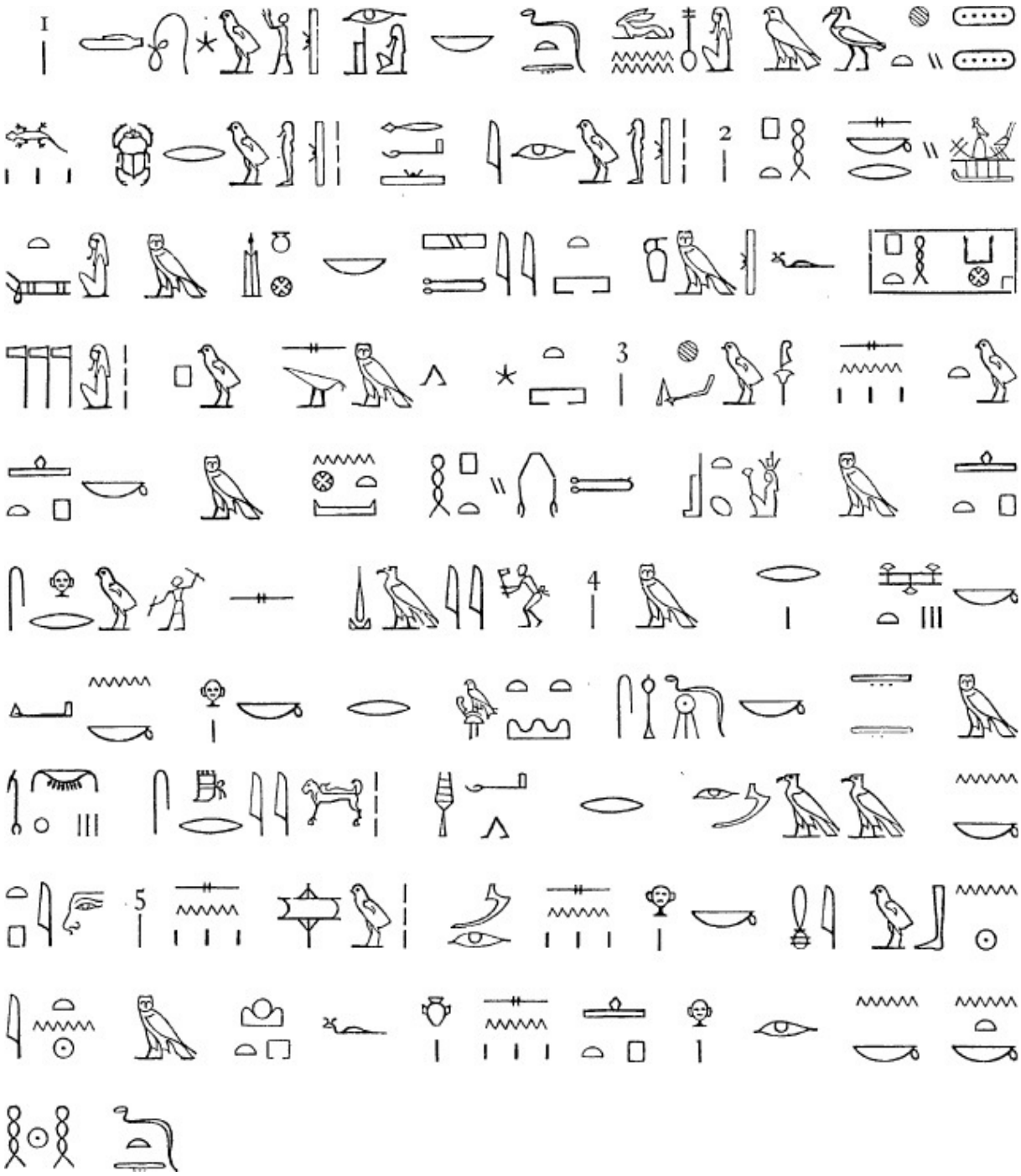


Hymm to Osiris.

[From the Papyrus of Ani.]



A Litany.

[From the Papyrus of Ani.]

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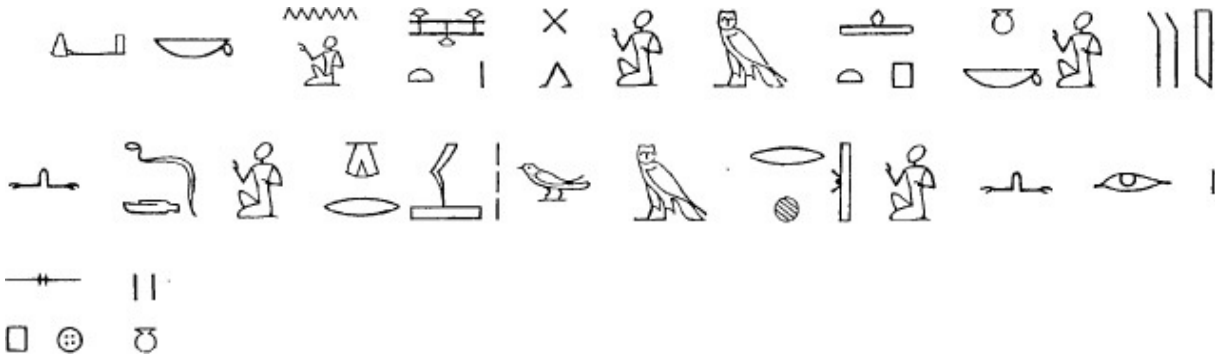
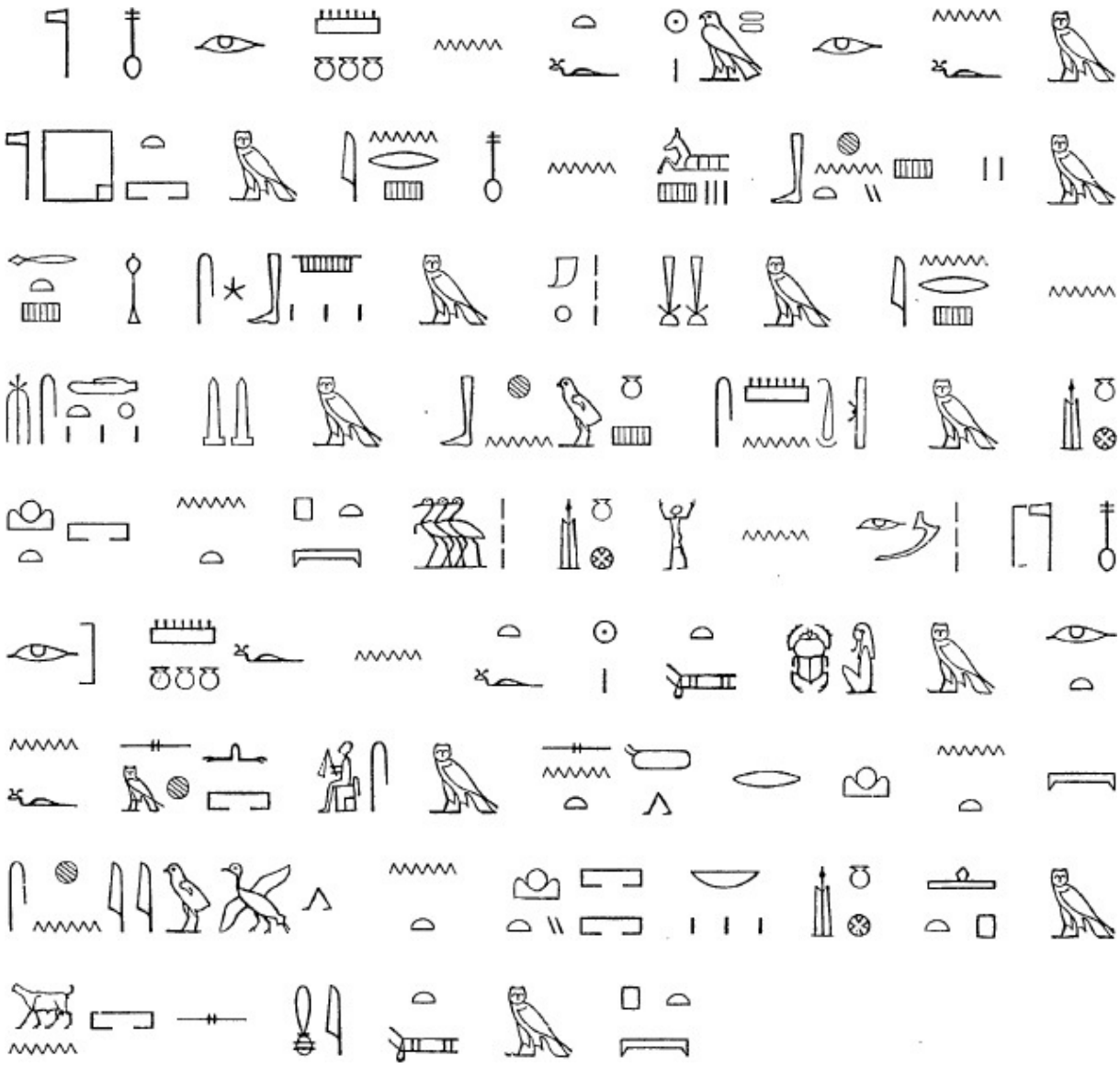
A Prayer of Ani.

[From the Papyrus of Ani.]

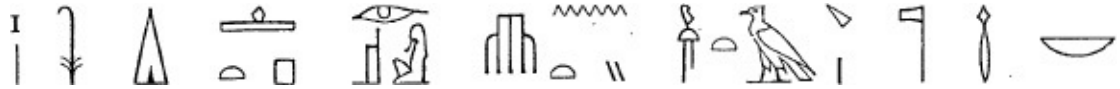


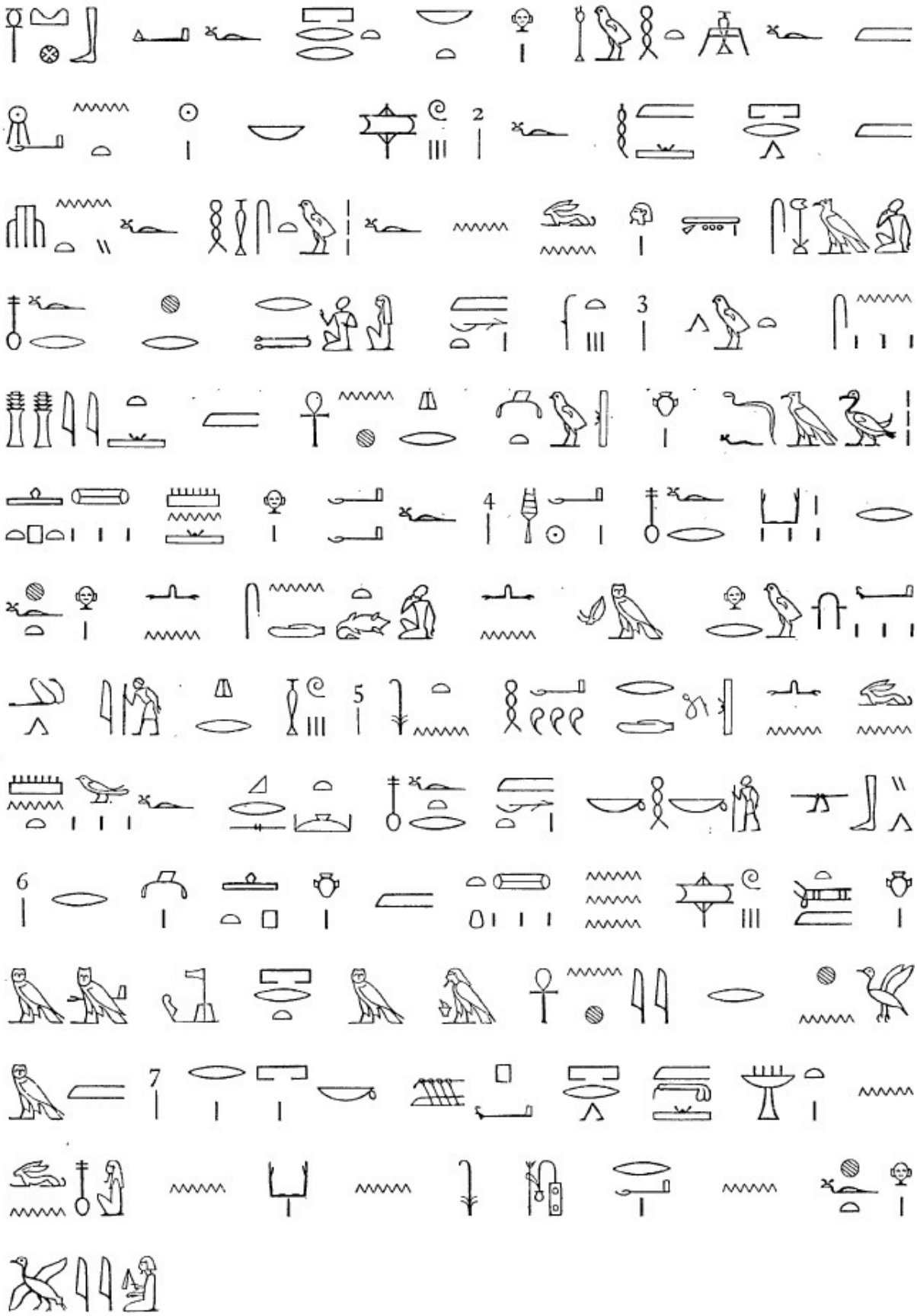
Inscription of Seti I. King of Egypt.



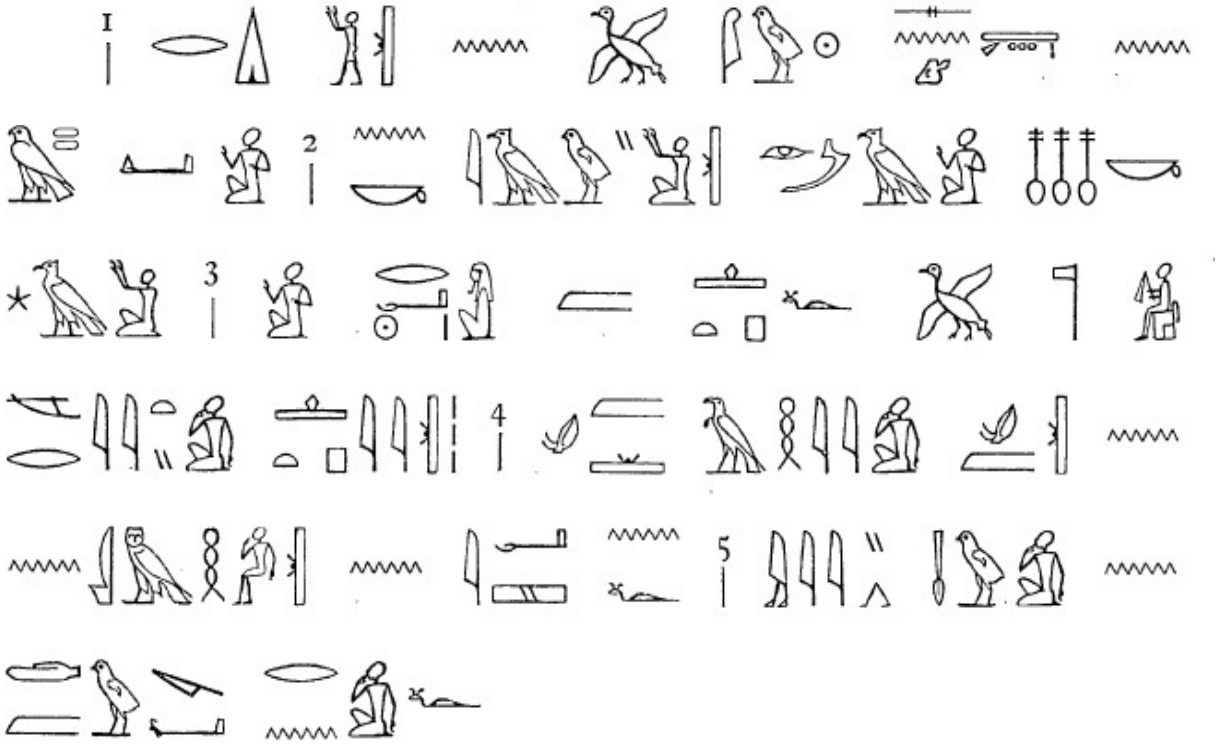
Inscriptions of the scribe Pai.

I.





II.

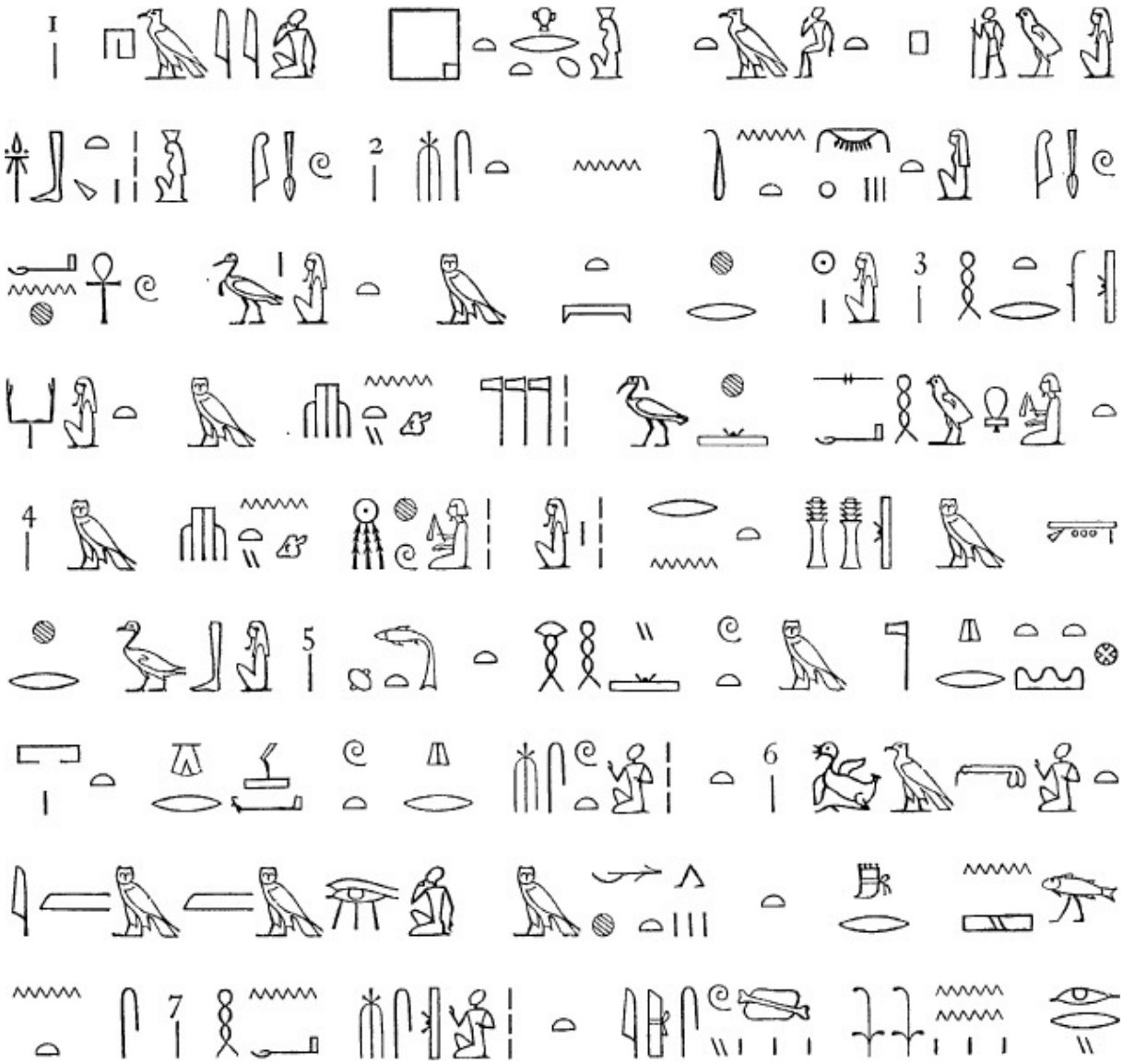


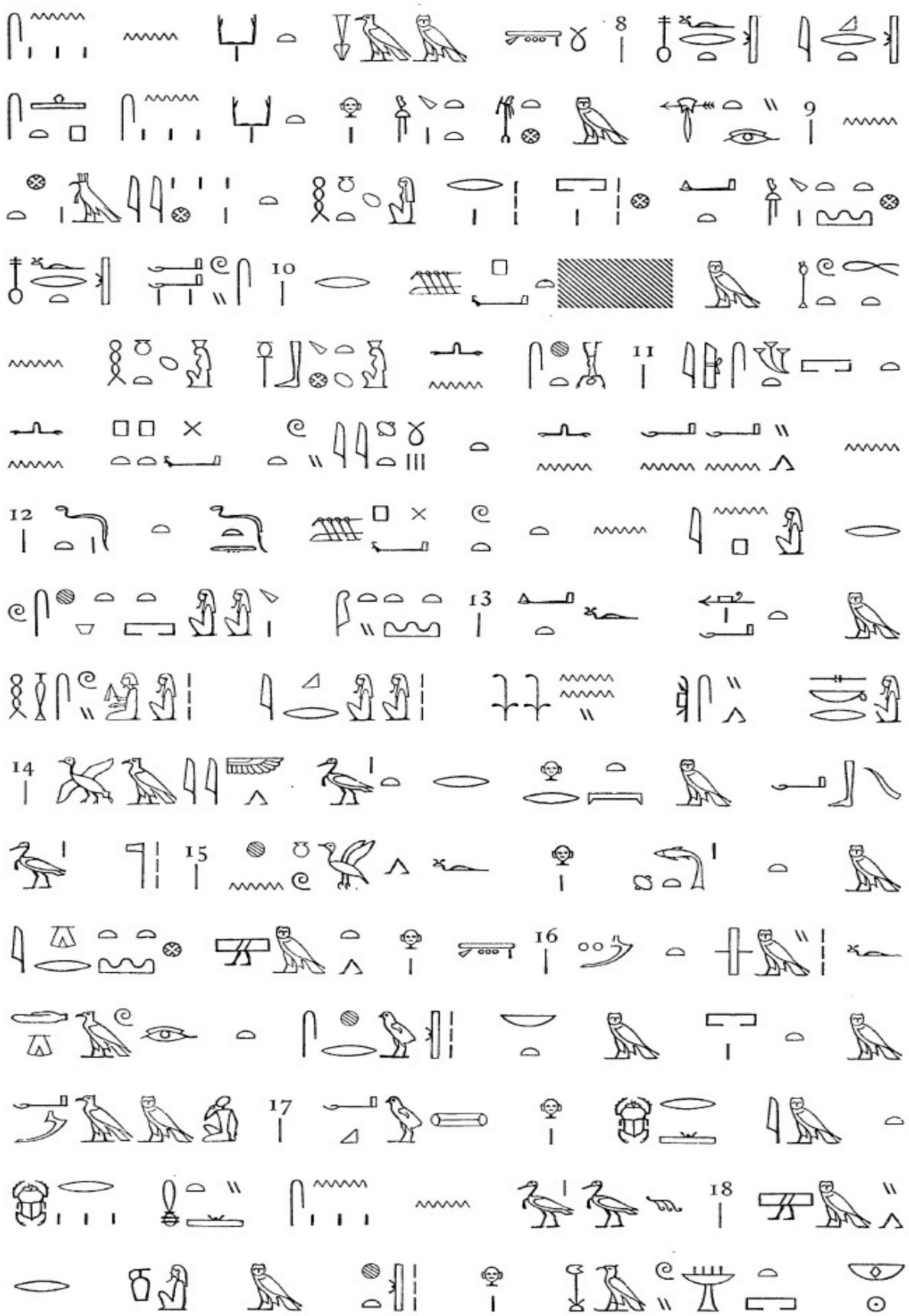
Hymn to Ȧmen-Rā.

§ X.

§ XI.

Address to the lady Ta-χerṭ-p-uru-ȧbṭu.

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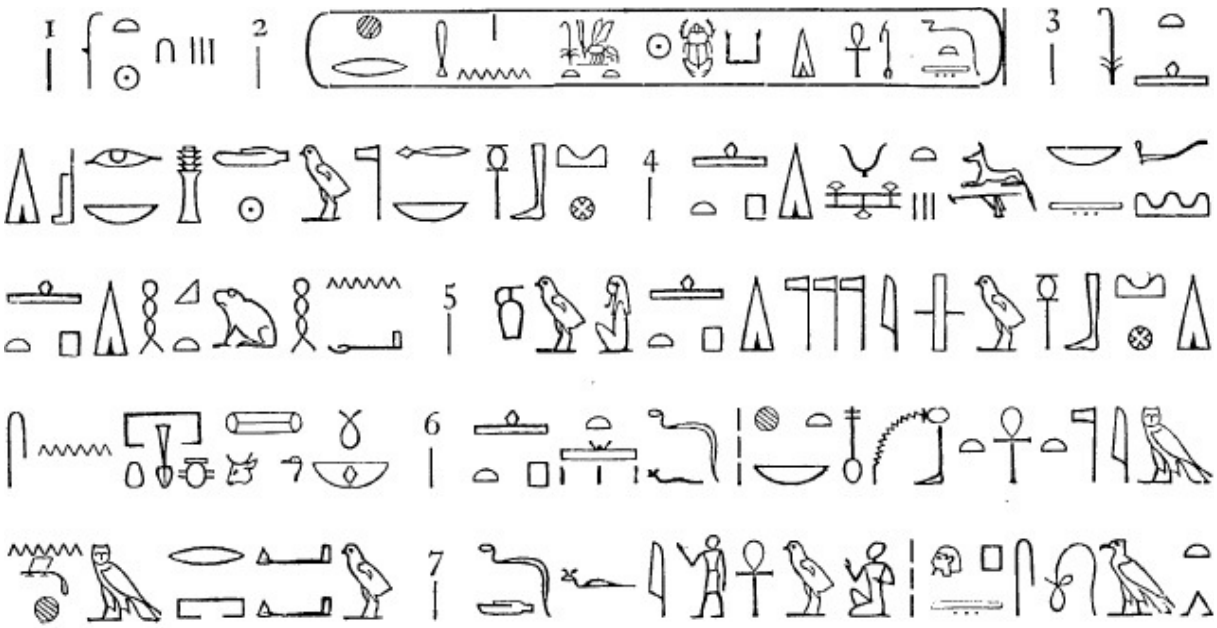
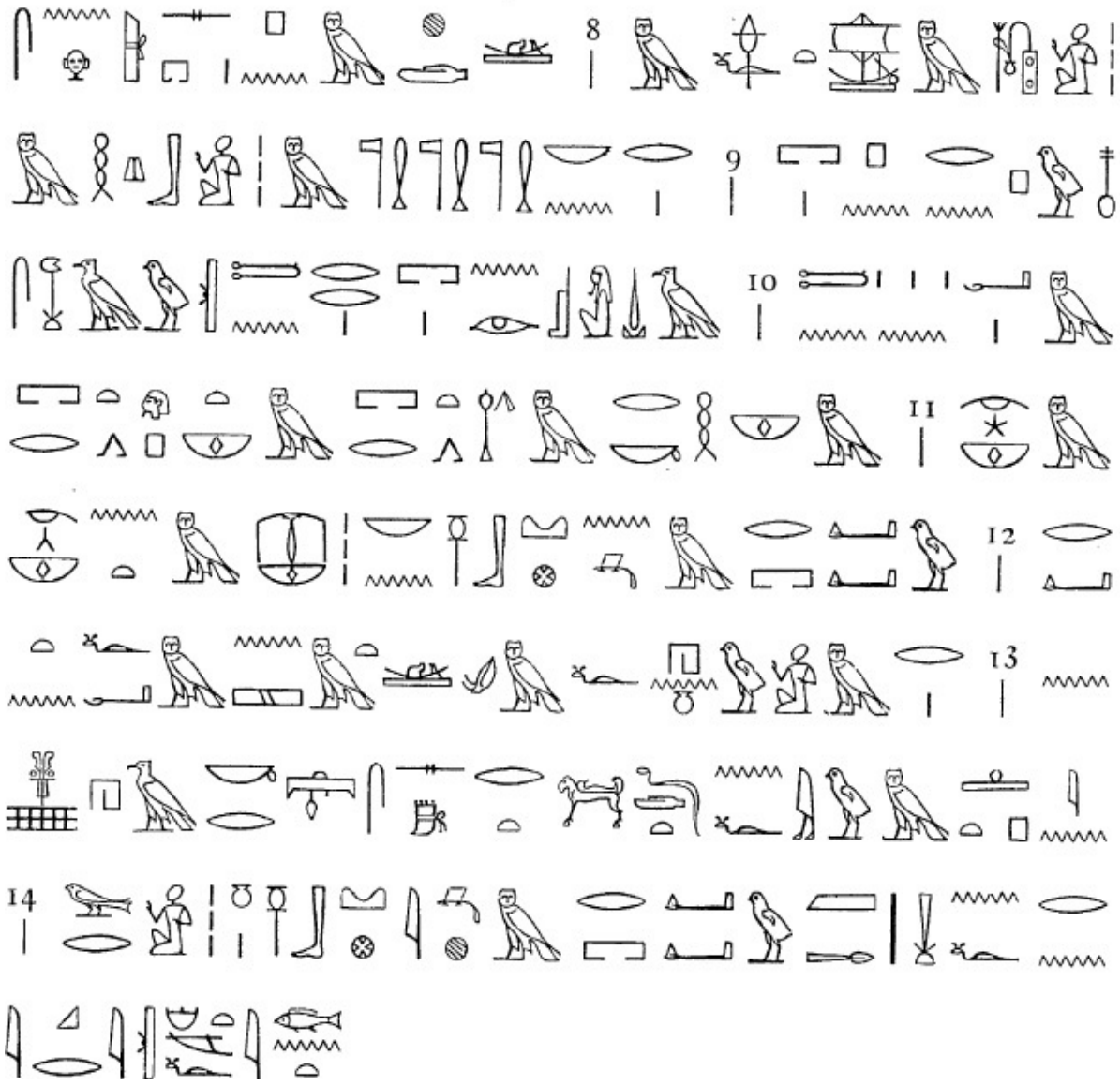
Stele of Ṭāṭāu.

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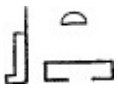
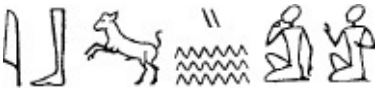
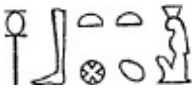
GLOSSARY.

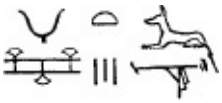
A

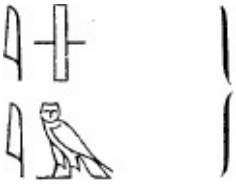
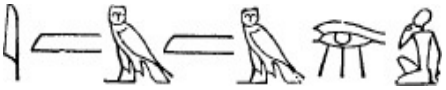
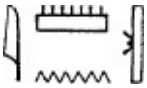
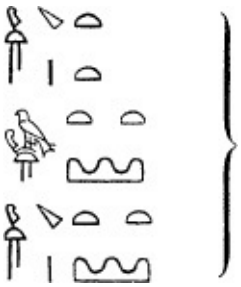
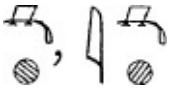
	Ani	a proper neme
	eqesau	to cut off
	atet	moment

Ȧ

	ȧ	I, me
	ȧ	I, me
	ȧ	O
	ȧ	O
	ȧau	old age
	ȧaui	praise, adoration
	ȧāχ	to cry out
	ȧu	to be
	ȧuχemu	those who do not

	Ȧusȧr	Osiris
	Ȧuset	Isis
	*ȧuset*	place
	ȧb	heart
	ȧbu	hearts
	*ȧbi*	thirsty man
	Ȧbṭu	nome of Abydos
	Ȧbṭu	city of Abydos
	Ȧbtet	funeral mountain of Abydos
	*Ȧbtet*	the lady of Abydos
	ȧbeṭ	monthly festival
	ȧpi	to decree, judge
	ȧpt	judgment
	ȧpui	messengers, openers
	ȧpu	those
	Ȧp-uat	“opener of ways” *i. e.*, the name of a god



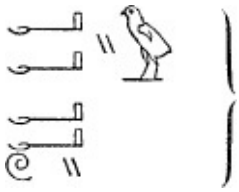
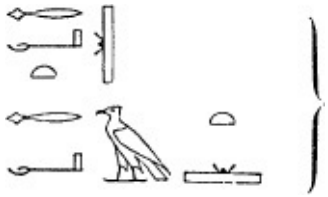
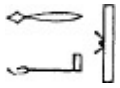
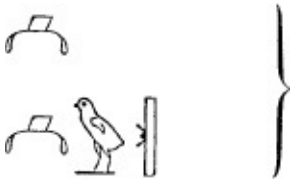
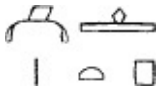
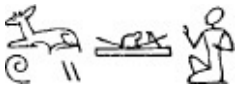
	*ȧm*	in, on, among, from, out of
	ȧmi	the one in
	ȧmiu	those dwelling in
	ȧmu	
	ȧmtu	in
	ȧm	gracious
	ȧm	delights
	*ȧmemmem*	to weep
	*ȧmen*	hidden
	Ȧmenta	the hidden place, the West
	Ȧmentaiu	those in the West
	*Ȧmentet*	the funeral mountain or city on the west bank of the Nile
	*ȧmaχ*	venerated

	Ȧmsu	name of a god or star
	ȧn	not, without, destitute of
	ȧn	by
	ȧn	to bring, carry
	Ȧn	name of a god
	Ȧnnu	Heliopolis
	Ȧnpu	Anubis
	ȧnnu	skin, colour
	ȧner	stone
	Ȧnt	name of a female
	Ȧn-ṭes	a mythological place
	ȧnet' ḥrȧ	homage to thee!
	ȧr	then
	ȧri	to make, maker, to do
	ȧrit	work
	ȧritu	made
	ȧru	forms
	ȧref	therefore

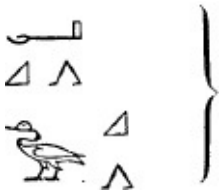
	ȧḥti	throat
	ȧs	tomb
	ȧst	tomb
	ȧsiu	those who are rewarded with something
	ȧsfet	sins, faults
	ȧsn	breath of air
	ȧten	disk
	ȧtebui	the two banks of the celestial Nile
	ȧqer	to be prefect
	ȧqert	a perfect thing
	ȧqeru	perfected divine beings
	Ȧḳerlet	a name of the underworld
	Ȧḳert	

Ā

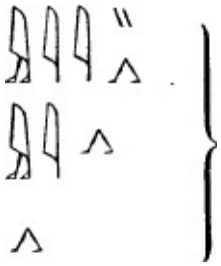
	ā	hand, power

	*āāui*	the two hands
	āa	great
	*āāt*	great, mighty
	*āā*	might one
	*āu*	dilatation
	āut ḏb	joy, pleasure
	*āu ḥetep*	plenitude of peace
	āu	food, cakes
	*āui*	shipwrecked man
	āb	to meet
	āb	pure
	ābt	
	āmam	to eat
		scribe
	ān	

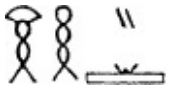
	ānāni	
		to break into
	ānp	name of a festival
	ānχ	to live, live!, life
	ānχ *ānχu*	to live
	ānχ-θ *ānχi*	living
	living beings	
	ānχ	land of life
	āḥ	to stand
	āḥā	period of existence
	āχu	to lift up, to support
	āχ	many
	āat	a kind of stone

	āṯtet	name of a boat of the sun
	āq	just, true, equal
	*āq*	to enter, to go in
	āqu	food

I

	*i*	to come
	iu	to come

U

	u	they, them
	uat	way, road, path
	uat	roads
	*uaḫi*	to be permanent
	Uast	Thebes
	Uat'et	name of a goddess

	uȧ	I, me
	uȧa	boat
	uā	one
	uāt	one
	uben	to rise (of the sun)
	un	to be, to exist
	unen	to be, is
	unenet	things which are
	un	to open
	uniu	openers
	Un-nefer	a name of Osiris
	Unti	a name of god
	ur	great, great one
	uru	chiefs
	Ur	name of a god

	urt	name of a crown
	urṯ	those who rest
	usu	weak, feeble
	usm	electrum (?)
	user	to be strong
	user	power
	Usertsen	a king's name
	useχt	a hall
	useχtet maātet	hall of double right and truth
	utit	mummy bandages
	utu	to decree
	utut	decree
	utḥet	altar of offerings
	ut'a	to go forth, set out
	ut'at	the eye of the Sun

	uṭ	to shoot out
	uṭeṭei	commands

B

	ba	soul
	ba	divine soul
	baiu	souls
	baiu	divine souls
	ba	ram
	Bai	the divine Ram
	Baba	proper name
	Baabi	name of a god
	bāḥ	to overflow, inundate to flood
	bȧt	wonders, marvels
	bȧt	a kind of stone
	bȧn	evil, wicked
	benerȧt	graciousness

	beχenti	pylons
	beχennu	a kind of stone
	beseku	intestines
	betu	to abominate
	betennu	oppression

P

	P	the
	pa	the
	Pai	proper name
	Pai	to fly
	paut	company, cycle
	paulli	the double company of the gods
	Pu	is
	Pui	this
	pfi	that
	pen	this
	per	house

	per *peru*	to come forth
	Perert	thing which is brought forth
	Pert	appearance, manifestation
	perχeru	sepulchral meals of bread, beer, oxen, fowl, linen bandages, *etc.*
	peḫ	to arrive at, attain to
	peḫreru	runner
	pesṯ	back
	pesṯ	to shine
	pet	heaven
	petpet	to break open
	Ptaḫ	name of a god
	Ptaḫ-Sekeri-Tem	the triad of Ptah, Socharis, and Tmu
	peṯ	to stretch out, extend

F

	f	he, his
	fen ṯ	nose

M

	cm	in, among, upon, when, as, with
	emm	in
	emba ḥ	in the presence of, before
	emmā	with, from
	em reχ	knowingly
	em χenti	among
	em χet	following
	emχetu	followers
	em sent	round about, following
	cm sati	in front of
	maa	to see
	maati	the two eyes

	manu	the mountain of the setting sun
	maȧdr	to be strong, mighty
	Maāt	to be right and true, right and truth
	Maāt	the goddess of right and truth
	Maāti	twofold right and truth
	Maā-χeru	one whose word is right and true
	maāu	winds
	mȧ	like, as
	mȧti	like, as
	mȧn	daily
	māχen	boat
	māket	strength, protection
	Mātennu	ways, paths

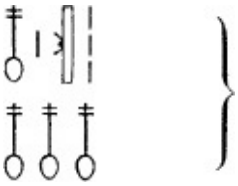
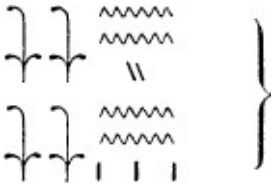
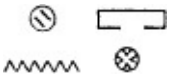
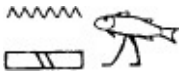
	Mu	water
	mut	mother
	men	to stablish
	men	monuments
	menχu	beneficent, perfect
	ment	pain, sickness
	ment	daily
	mer	to love, be loved
	meri	loving
	meriti	beloved
	meru *mert*	will, wish
	mer	superintendent
	Mer-ṯesṯes	a mythological locality
	meḫit	north wind
	meḫta	dwellers in the north
	mestu	what is born
	mestu	children

	mes ṯet	a kind of stone
	met	ten
	meteru	to bear [false] witness
	meṭu / *meṭet*	words, speech

N

	n	of, to, before, by, with
n =	*ȧn*	not, without
enen =	*ȧn*	not, without
	nat	without
		a mythological locality,
	nȧ	I, me
	nȧs	to call, invoke, proclaim
	nini	to do homage
	nāāu	winds
	Nārt	name of a god
	nuȧ	I, me

	nuk	I
	Nu	name of a god
	Nut	name of a goddess
	nut	city
	nuti	citizens
	neb	every, all
	neb	lord
	nebu	lords, all
	nebt	all, every, lord, lady
	nub	to form, to mould
	Neb-cr-t'er	name of a god
	Nept	inundated land
	Nef	him, to him
	nefu	winds
	Nef-urtet	a mythological locality
	nefer	to be good, or beautiful, a good thing
	nefer-θ	good

	nefert	a good thing
	*neferu*	beauties
	nemȧ	to stride
	nemmȧt	step
	nemeḥ	feeble, weak
	*eneniu*	things which, those which
	neḥi	suppliant
	neḥem	to deliver
	*Neχen*	name of a city
	nes	her, it
	nes	tongue
	*neχ*	to enter
	neχemet	boat
	nek	thee
	ent	of, which

	net	thou
	neter	god, divine
	neteru	gods
	neteru	gods
	neteri	strong
	neter ḫenu	priests
	neter ḫet	temple
	neter ḫetepu	divine offerings
Neter-χert *Neter-χertet*		the underworld
	enti	of, who, which
	entef	he, him
	entek	thou

	net'em	sweet, pleasant
	net'esetet	little

R

	er	for, from, against, more than, to
	er ḥert	upwards
	Rā	the Sungod
	Rā-Ḥeru-χuti	Rā-Harmachis
	Rā-χā-kau	prenomen of Usertsen III.
	Rā-χeper-ka	prenomen of Usertsen I
	Rā-Tem-χeperiȧ	a triad of gods
	re	mouth
	re-per	temple
	re-peru	temples
	eref	therefore
	ren	name

	Ren-ȧqer	a proper name
	renpit	year
	renput	years
	reχ	to know
	reχit	intelligent beings
	rekḥ	name of a festival
	rekḥu	heat
	ret *reθ*	men and women
	ruṯ	to grow
	erṭāt *erṭā*	to give

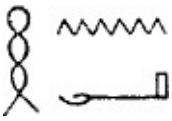
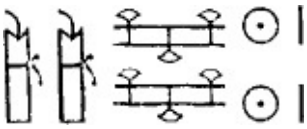
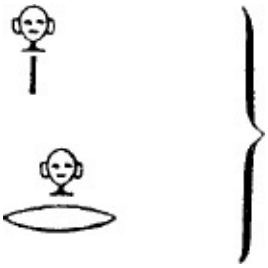
H

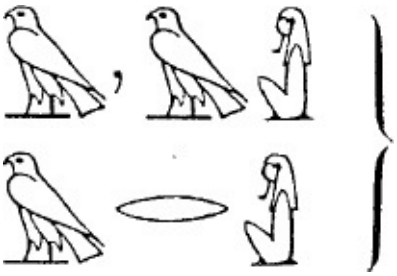
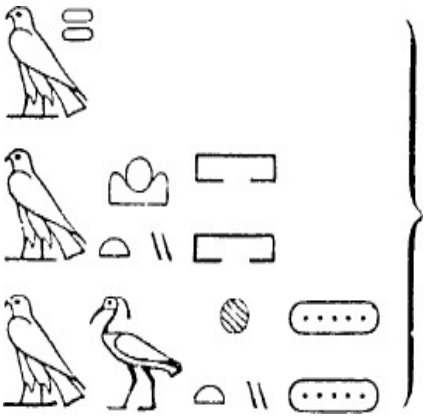
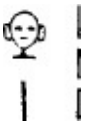
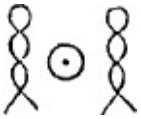
	hai	O
	haker	name of festival
	hamemet	human beings
	hennu	to praise

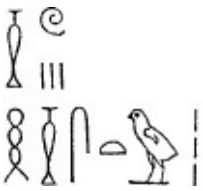
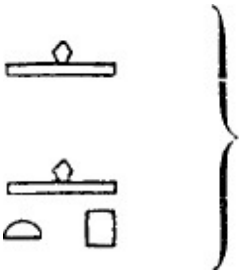
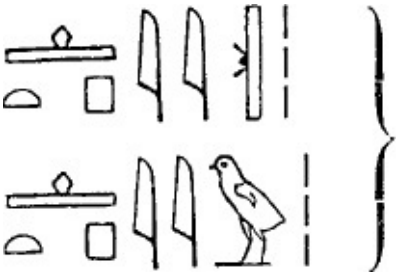
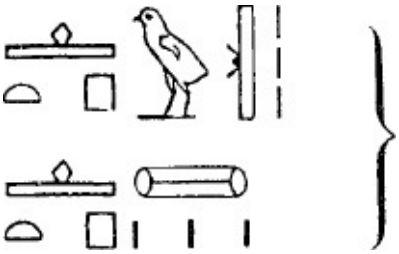
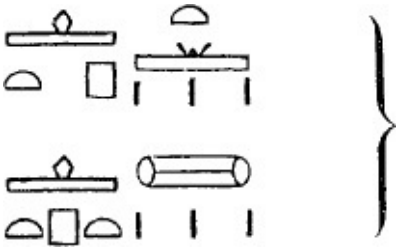
	hennu	praises
	hru	day
	hereret	what is pleasing

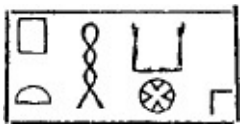
Ḥ

	ḥaiu	naked man
	ḥatu	foul, filth
	ḥu	food
	ḥāāu	to rejoice
	ḥā	limbs, members
	Ḥāpi	the Nile
	ḥeb	festival
	ḥebu	festivals
	ḥebsu	clothing
	ḥept	to embrace

	ḥems	to sit
	ḥemt	wife
	ḥen	Majesty, priest
	*ḥenā*	and, with
	*ḥenti*	two periods of 60 years each
	ḥent	mistress, lady
	*ḥer*	to, for, on, upon, by
	ḥer-ȧb	within
	ḥeri-ȧb	
	ḥer entet	because
	ḥers	thereat

	*Ḥeru.*	Horus
	Ḥeru nub	golden Horus
	*Ḥeru-Xuti*	Harpocrates
	ḥrȧ	face
	*ḥrȧu*	faces
	ḥeru	terrors
	ḥert	celestial regions
	*ḥeh*	eternity
	ḥesu	to be pleased

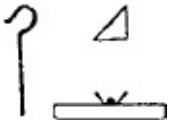
	*ḥesu* *ḥestu*	favours
	ḥesui	favoured ones
	*ḥetep*	to rest, to repose, to be at peace, to set down, peace, to set (of the sun)
	ḥetep	offering
	*ḥetepiu*	those who give peace
	*ḥetepu*	offerings
	*ḥetepet*	offerings
	ḥetrȧ	to pay something due
	Ḥet-hert	Hathor



Ḥet-Ptah-ka Memphis

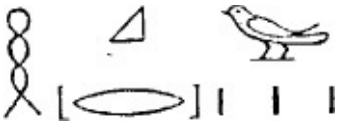
ḫet' white

ḫet't'ut light



ḫeq to rule

ḫeq beer, ale



ḫeqert hungry

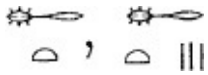
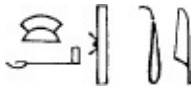
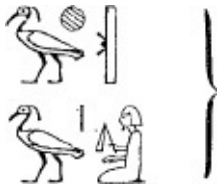
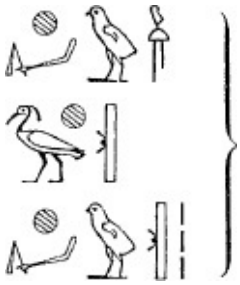
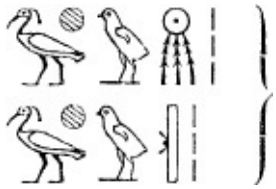
Ḥeqt name of a goddess

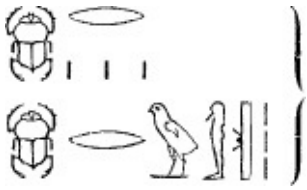
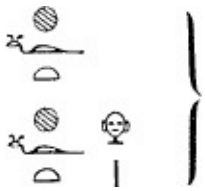
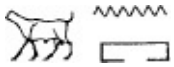
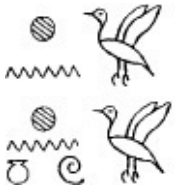
χ

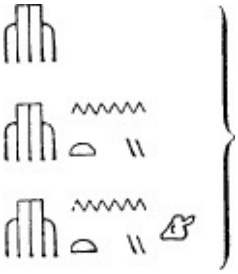
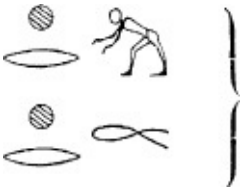
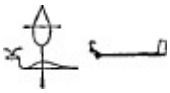
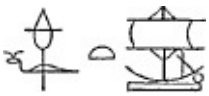
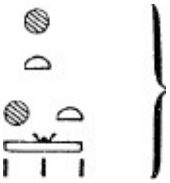
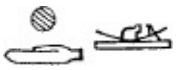
χaut table, altar

χauit altar

χabesu stars

	χat	dead body
	*χat*	body, bodies
	χā	to be crowned
	*χā-θȧ*	crowned
	χā	crown
	*χu*	a spiritual part of a man
	*χu*	to glorify, be glorified, to protect
	*χu*	rays of light
	χu	shining, spiritual beings
	χut	horizon
	χebent	sin, wickedness
	χeper	to come into being

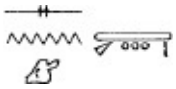
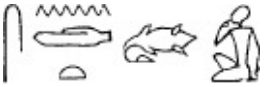
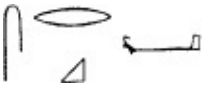
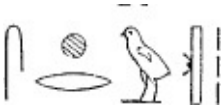
	χeperu	product, what exists
	*χeperu*	transformations, forms of existence
	χeperȧ	a god of creation
	*χeft*	towards, opposite, in face of
	χefta	enemies
	χemt	three
	χemt	copper, bronze
	χnem	to join, to unite
	χnemu	a god of creation
	*χen*	interior of
	*χen* *χennu*	to alight, to hover over
	χenp	to draw out

	*χenti*	before, dwelling at
	χensu	name of a god
	χer	under, to, with
	*χer*	to cast down, be overthrown
	χer-āba	a city near Memphis
	χeru	voice, word
	χer ḫebu	chief readers
	*χesef*	to meet, to repulse
	*χeseft*	to sail up the river
	*χet*	things
	*χet*	to float down the river

S

	s	she, it, her, sign of the causative
	sa	son, child
	sa Rā	son of the Sun
	Sa	the god of intelligence
	sam ta	burial
	sat	earth
	satu	to shine, rays
	sȧs	six
	sȧm	to eat
	sāmiu	devourers
	sānχ	to vivify
	sār	to bring forward
	sāḫā	to make to stand up
	sāḫā	the spiritual body
	su	he, him
	suat	to make to travel

	Seb	the god of the earth
	sebu	doors
	sebȧu	fiends
	sebi	to pass on
	sep	case, moment, time
	sep sen	twice, duplicity
	sepu	times
	sefisefi	abundance
	smauii(?)	uniter of North and South
	sem	to guide, leader
	smȧ	to accuse
	smȧt(?)	half monthly festival
	smen	to establish
	sen	they, them
	sen	two
	sent	twice
	sen	brother

	sensen	bases of statues
	senb	good health
	sennu	image
	*sen ta*	adoration
	*sen ṭet*	to fear, fear
	sen ṭet	timid man
	seru	nobles, chiefs
	*serq*	to make to breathe
	sexa	to remember, remembrance
	sexu	to glorify
	sexeper	to make to come into being
	sexem	shrine
	sexem	strong
	sexeniu	those who make to alight
	sexer	to overthrow
	*sexeru*	things which go on, affairs, plans, schemes

	sexet	to be overthrown
	scḫeru	to drive away
	seḫef	to illuminate
	seḫeq	to cut, to sever
	seḫetep	to lay to rest, to appease
	seχ	to pass, motion
	seχcp	to receive
	sek	infinity
	sek	to draw on
	seku	those who set
	Seker	name of a god
	seker	name of sacred boat
	sektet	a boat of the sun
	seqa	to exalt
	seḳer	silence
	sta	to be towed along

	setem	to hear
	suten	king, royal
	suteni	sovereignty
	suten ān	royal scribe
	suten net (or *bȧt*)	King of the North and South
	Suten-ḥenen	Heracleopolis
	suten ḥetep ṯā	give a royal offering!
	setekeni	those who make to enter
	st'ert	a lying down
	st'eri	a lie down

SH

	χāt	slaughter
	Śu	name of a god

	χu	light
	χeps	sacred, holy
	χem	to go
	χen	to curse
	χenār	to repulse, be repulsed
	χenbet	body
	χesi	to follow
	χet *Ḥ* *eru*	“Lake of Horus”, a mythological locality
	χeta	hidden
	χeθit	hidden place

T

	t	thee, thou
	ta	bread, cakes
	ta	land, the earth
	taui	the lands of the North and South, the world
	Ta-mer *ḏ*	a name of Egypt

	Ta-t'esertet	the underworld
	tu	thee, mark of the passive
	tepḋ	to smell
	tepḫet	storehouse
	tef	father
	Tem *Temu*	a god of Heliopolis
	tem ḋb	strong of heart
	temt	sledge
	ten	ye, you
	ten	how many
	trḋui	morning and evening
	teχenui	a pair of obelisks

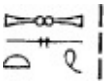
Ṯ

	ṯā	to give, giver
	ṯāṯāiu	givers
	Ṯāṯāu	name of a man

	ṯu	mountains
	ṯu *ṯu*	evil, sin
	ṯua	a hymn of praise
	ṯuau	to praise, adoration
	ṯuat	the underworld
	ṯep	head, upon, first
	ṯept	name of a festival
	ṯep re	utterance
	ṯemu	to pronounce
	ṯemt	knife
	ṯen ṯen	confidence, boldness
	ṯe ṯ	the trunk containing the body of Osiris
	ṯe ṯ ṯe ṯ	to be stable, firm
	ṯe ṯ ṯe ṯ it	duration

	Ṯeṭṭeṭu	name of a town
	Ṯeṭṭu	
	ṯeḳau	to see

TH

	θ	thou, thee
	θen	ye, you
	θent-nubt	name of a woman
	*θest*	vertebrae

TCH

	t'a	to go forth
	t'a	husband
	t'ai	fiend
	t'fau	funeral food or meals
	t'et	body

	t'etta	eternity, for ever
	t'eṯ	to speak, to declare
	t'eṯet	words, things said

K

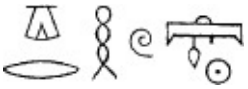
	k	thou, thee, thy
	ka	the double of a man
	kau	doubles
	ka	a divine doubles
	karȧ	shrine
	kaḫrȧka	a festival
	kuȧ	I, me
	keḫek	old age

Q

	qemāiu	those in the south
	qereset	burial
	qeṯ	dispositions, natures

Ḳ

silence

	ḳer	
	ḳer	wicked, evil
	ḳer	to possess
	ḳer-tu	furnished
	*ḳer ḥ*u	night

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